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**NO POPERY**  
OR A  
**DEFENCE OF THE BOOK OF COMMON PRAYER**  
THE  
**FALSE CHARGES**  
OF THE SO-CALLED  
**REFORMED EPISCOPAL CHURCH**  
EXAMINED  
AND  
FULLY REFUTED  
BY  
**HENRY FREDERICK MELLISH,**

*Incumbent of St. Paul's Church, Caledonia, Diocese of Niagara, Ont.*

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Religion hath so great an influence upon the felicity of man, that it ought to be upheld, not only out of a dread of divine vengeance in another world, but ought of regard to temporal prosperity.—*Tillotson.*

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CALEDONIA:  
WM. T. SAWLE, MACHINE PRINTER, "SACHEM" OFFICE.

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## INTRODUCTION.

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### I.

My object in placing this work before the public, is, to furnish the members of the Church of England, and all other persons who really value truth and order, and are desirous of upholding the same, with some necessary information whereby they may obtain a correct knowledge of the things contained in our Book of Common Prayer and other formularies, that in times past have been objected unto. And why, notwithstanding all these objections made and persisted in, by dissatisfied persons, for some hundreds of years, the general order thereof has been continued without change. And further; why we of the present time, ought still to retain these things, and maintain them in all their integrity. Seeing also that these same objections are now renewed, and urged upon us as reasons why some changes ought to be made: before yielding to popular clamour, it would be as well to ascertain whether such changes can be made with safety or not. By what objections I have considered and here present, it will be seen that there are certain principles involved in the statements we make, and the forms we use: essential to truth, order, and profit: that we are asked to give up.

Some particulars having been yielded on former occasions to satisfy the scrupulous, this is now urged as a reason for the like being done again. But, if, as I believe, and am prepared to shew, our Book of Common Prayer—as it is—is an embodiment of the necessary doctrines and practices of the Christian religion and



nothing more ; then there can be no real necessity for such changes being made as those asked for, unless to satisfy the mere whim and caprice of the fastidious ; who would not even be pleased when the changes were made. By the evidence that I shall adduce and the remarks I purpose to make, I intend to shew, that the charges brought against the Book of Common Prayer are not only FALSE, and all who maintain them in the wrong : but, also, that we ourselves are neither deceived nor obstinate ; but only hold fast with faithfulness, the form of sound words committed to our trust. Being pledged to teach these doctrines and use these forms, and none other ; and seeing that they were prepared as a means for the edification of true Christians, that they might be built up in the true faith of Jesus ; and guided and guarded in the way of obtaining eternal life through Him ; this subject becomes of so much importance, our interest in the decision of the matter so great, we cannot permit it to remain even liable to suspicion, much less to be charged with error, but must try and make it manifest that we have the truth. So, the object I desire to attain, is, to be useful, by giving the truth ; and by plain statements of facts, to be understood.

It may be, that some persons will consider it a great assumption on my part to engage in such a work without being authorized to do so. Or that it would have been better to have come from some one of higher position in the Church. Perhaps so. But as I am not aware that we have any one in the Church set apart for such work, whose peculiar duty it is to meet and reply to objections. And believing it to be a duty each Clergyman owes to the Church, to defend her doctrines and order, in the way I now do : therefore free to all : I neither usurp the place of another, nor prevent any one else, feeling so disposed, from engaging in the work.

My remarks therefore must be considered as "expository ;" as giving advice or instruction that may be acted upon or rejected, as found to be true or not. I shall not presume to give an

authoritative decision of these matters, and say they can be "none other or otherwise." I only desire to perform the work I have undertaken in a proper spirit, not refusing to be corrected if in error. I am not conscious of being swayed by any feeling of prejudice. Neither am I actuated or influenced by any other motive than that which should influence or actuate a Christian teacher, viz: a sincere desire to be guided and governed by the truth only. So that, whatever words of censure may be found on the following pages, are intended to apply to the erroneous things actually said and done, and thought worthy of record and attention by the objectors themselves.

I have no desire to give unnecessary pain to any one by what I say or write. Still, I fear that it will be difficult to expose errors and refute false statements so big with mischief, as these I now treat of, unless I write with a certain degree of earnestness and zeal. Be it therefore remembered; that I by no means wish to censure those persons who thought it necessary to engage in the work of depraving our Book of Common Prayer, and striving to counteract its influence; or determine whether they be good and honest men or not. But to shew that they were mistaken in the opinions they had formed and publicly expressed with respect to its contents.

Fearing the evil consequences likely to ensue from such false charges, and misrepresentations, unless met and refuted: I have assumed the duty and responsibility of replying to them. Many reasons have combined to urge upon me the necessity of the work being done by some one, some of which I will here name.

1. Truth is an essential part of the Christian religion, without which, it is worthless. Therefore, truth requires that these charges brought against our Formularies be looked into.

2. I could not keep silence, and let that pass for truth, without contradiction, which I know to be false.

3. Seeing that very few persons are well acquainted with the things upon which these objections are grounded; information

must be given by some one, or, error would prevail, and deceive, by means of such one-sided statements. It may be said, records exist whereby these matters may be fully known, at least by the Clergy. True; but few have facilities for investigation; and fewer still, an inclination; so that the great majority would accept these things as represented to them.

4. Anything in religion that can be cleared and explained, ought not to be suffered to remain in doubt and obscurity: teachers were given to the Church for that purpose: therefore, accurate information on the subjects disputed being obtainable, it is hereby offered.

5. To refuse to reply to these objections, would afford a presumption that the objector's representation of the subject was a correct one. Although it does not necessarily follow that it is so: yet silence is generally considered as giving consent, or, a tacit confession of weakness: of which those interested do not fail to take advantage.

6. The unfairness of the manner in which these objections are preferred. Being by an appeal to those who have not any correct knowledge of the matters in dispute, and a refusal to abide by the decision of others who are able to determine them. Based upon what is only supposed, or inferred; garbled quotations, so wrought up, as to make believe, and pass for facts. As this mode of procedure involves a state of things that cannot by any means be profitable, being the very opposite of what is just and true, it ought to be exposed.

7. Mere denunciation would not suffice. It would provoke more opposition, and tend to confirm the error.

8. To effect any good purpose, these objections, whether wise or foolish, true or false, must be examined and dealt with on their own merits. To say they are beneath criticism, or express pity for such weakness and ignorance, might pass the matter over, but would fail to satisfy.

2. I do not see why such a manifestation of presumptuous ignorance, should be allowed to assert itself and pass unproved, when it becomes, as in this case, aggressive and delusive.

The vanity and ignorance of pretenders, must be dealt with in the way laid down by St. Paul—by sound doctrine, both to convince and exhort the gainsayers. I purpose, then, to follow them in the way of their own choice. To deal with the things they have selected as objectionable, and shew, that their objections have no other foundation to rest upon, than the vanity and conceit of their own minds.

In consequence of the members of the Christian Church being divided into so many separate parties, works of this nature are frequently viewed with suspicion ; many supposing, that at best, it can be no more than an attempt to make gain for one party by depressing another.

I will here state, that I am persuaded no one can be more deeply impressed with a sense of the numerous evils, caused by these divisions, than I am myself ; nor can any one regret them more. So that I shall be very far from assisting ANY party, as a party, to make gain. But I will do my best to remove some causes of strife ; and so serve the whole body of Christ, by true statements of facts and honest expositions. I ask, therefore, that my work may be impartially considered by those that read it. And that God may be pleased to give it influence, only so far as its contents may be found to be truth, and in agreement with His own design for the peace and welfare of His Church.

## II.

The Church is again troubled by a resuscitation of a number of objections, that were used by disaffected persons in England some two or three hundred years ago. And although they were fully met and answered at the time, and ought to have been considered as dead and buried; yet these modern Puritans—the self styled Reformed Episcopal Church—have laid claim to them, and think they still possess sufficient force to serve once more, the same evil purpose of schism that they formerly served. And nothing more suitable presenting itself, they have placed them as a foundation upon which to build up, and gather in, an assembly of the disaffected in the present day. Being desirous to give what help I can to remove, or silence objections raised against the services of our Church; in order to employ my time usefully, I shall only deal with such as have a permanent form. Because being printed, they furnish me with something more substantial and reliable than mere hearsay, or floating rumour.

I therefore ask your attention to a review of matters of this nature contained in a pamphlet by the Rev. M. Gallagher; and entitled “Revision a Duty and Necessity.”

The Rev. Mason Gallagher, who styles himself a “Presbyter of the Reformed Episcopal Church,” some time ago, delivered a course of Lectures at different places in Canada, viz:—Ottawa, Toronto, Brantford, etc. The substance of which he gives in a pamphlet as named above. I saw a brief report of these Lectures in the Newspapers at the time, and gave a general reply thereto, which



was inserted in the Brantford "Courier." I promised, and prepared, a more particular refutation; but before publishing what I had then prepared, I met with a copy of the work now being noticed and reviewed, which caused me to withhold it for a time. I saw that the entire substance of his Lectures was formed from a gross misconception of the subject spoken against. That it was wrought into specific charges of erroneous doctrines and superstitious practices being taught and done, by means of the Book of Common Prayer. Also, that the characters and motives of the compilers of it, were misrepresented and maligned. So I concluded the best course to adopt in repelling and refuting the same, would be by preparing specific answers thereto, in the most accurate manner possible. That there was great need for some one to undertake this, will be seen by the quotations shortly to follow. A request that the Lecturer would permit his Lectures to be published, and a notice of the support given to the schism by certain persons in Brantford. For when persons SUPPOSED to be well informed and observant in such matters, can be imposed upon with such trashy stuff as the garbled statements the Lecturer sets forth, and unable to detect its fallacy; but rather give their support and encouragement, commending it as "information of the most valuable nature," we may conclude the power for evil is much more wide-spread than at first would be supposed.

It is high time some one who knows better should give a true account of such things, or, what is to become of the "general public," who are supposed NOT to know?

"To the REV. MASON GALLAGHER :

DEAR SIR:—We, the undersigned, having listened with the greatest interest to the able and exhaustive lectures delivered by you on the 12th and 19th instant, concerning the "Revision" and "Unprotestantizing" of the Book of Common Prayer, do most earnestly request that you will, at a very early day, have the same published in pamphlet form for general distribution and perusal. We do feel that the said lectures contain much information of the most valuable nature, which is practically hidden from the general



public, and their publication, therefore, cannot but serve a good purpose.

Ottawa, 20th April, 1874.

ALEXANDER BURRITT, }  
A. ROWE, } Church Wardens.

THOMAS H. KIRBY and nine other Vestrymen.

The HON. D. CHRISTIE,  
President of the Senate,  
Dominion of Canada.

The HON. R. B. DICKEY, }  
The HON. ALEXANDER VIDAL, } Senators.

JAMES JOHNSON,  
Assistant Commissioner of Customs."

In the "Brant Union," October 1st, 1874, with the report of a lecture by the same person, entitled "Various Revisions of the Book of Common Prayer," will be found as follows :

"The Rev. Mr. McCall, a Congregational Minister, proposed a vote of thanks to the lecturer for his very able exposition of the principles of the "Reformed Episcopal Church," and in a very neat and intelligent speech, approved of their principles. The Rev. Mr. John Alexander, Pastor of the Second Baptist Church, in a short speech, seconded the resolution.

"The Chairman (The Rev. Mr. Porter, Pastor of the First Baptist Church,) in a few well-timed remarks, put the resolution to the meeting, and it was carried unanimously."

—:O:—

Having diligently examined and compared each statement contained in these lectures, said to be "information of the most valuable nature," with authenticated copies of the original documents: truth requires me to declare the "information," the reverse of "valuable":—worthless. And not only so, but being false—dangerous and destructive. Opposed to the religious welfare of all persons influenced by it. The statements made, are contrary to facts. The inferences, false, and unwarranted. The lectures furnish abundant evidence themselves, that they were "got up to serve an occasion," That they are the work of some one half-read ;

hasty in asserting, rash in concluding. Whoever compiled them must have had more boldness than judgment ; more conceit than sound learning.

With respect to those persons who commended and supported them, there may be no reason to doubt, that they THOUGHT "they were doing God service." But their zeal was not tempered with discretion, neither was their work according to knowledge.

It is very much to be regretted, that such persons, who are in every way worthy of our esteem ; and qualified to do good service for Christ's Church, under proper guidance ; should suffer themselves to be so deceived by vain talkers. We find a very large class of pious men and women, keenly desirous to do something for the spiritual good of their fellow creatures ; but who are impatient of control, and irregular in their doings. Who want to take the lead in matters where they ought to follow. Who are very ready at devising plans for the guidance of others ; but, "thinking of themselves more highly than they ought to think," will follow nothing but the devices and desires of their own hearts. If such persons would be persuaded to exercise a little more care and prudence in such matters ; and first obtain the requisite knowledge to form a correct idea of the nature of the work they undertake to do, and the manner in which it should be done ; they would meet with more real success. Too frequently their labour is bestowed in vain ; they are disappointed in their expectations ; which brings discouragement, and ends by the work being given up altogether. I have not written these strictures with any design to hinder any one from engaging in a good work ; but to destroy fanciful absurd theories, and to stimulate enquiry ; so as to urge objectors generally, to the obtainment of more accurate knowledge of these subjects, which they—not we—think necessary to be brought before "the general public."

But if by means of these things, the TRUTH is brought to light, the mouth of the ignorant caviller, or presumptuous objector, stopped ; and the good purpose served, which they profess to desire : although in a different way from what is expected : there will be nothing for any GOOD man to regret, but much to rejoice over. Because the way will be found so much smoothen for those, who, with honest purpose and truthful words, seek to advance the cause of true religion.



## CHAP. I.

## GENERAL OBJECTIONS.

Before I examine, and classify, the particular objections these people have made against the different services of the Church of England, I intend first to notice, and remark upon, some general statements, made in reply to the "address;" as also some things contained in the preface. Because, in them, we find the professed cause of their discontent, and the purpose they seek to accomplish by their separation. I shall give the statements they make, in their own words.

Objection 1. "The issue to-day is not between the Ritualists and the Reformed Episcopalians, but it is between the Romanizing tendencies of the present Prayer Book and the Reformers. The crushing out of a few prominent Ritualists would be as effective in removing the spreading evil as lopping off some of the taller stalks would successfully rid a field of Canada thistles."

Answer. The objector here boldly asserts, that the Book of Common Prayer is the sole cause of offence, and the reason for their new schism being begun; which will bring the controversy within certain definite limits. I accept the "issue," and will examine the specified charges of "Romanizing tendencies" to see whether they be true or false.

Objection 2. "The roots of error are in the Prayer Book, and Ritualism and kindred errors are the legitimate and necessary outgrowth. These roots must be GRUBBED up, and that work the Reform Episcopal Church has attempted.

"The present crop of Puseyism, Ritualism, Sacerdotalism, and Sacramentarianism, which has startled the Protestant Episcopal Church, is the natural, legitimate and necessary result of the use of

a Liturgy and offices intentionally Romanized ; and the crop will flourish as long as the seed is sown, even by professedly Protestant hands."

Answer. The Book of Common Prayer is made up of words, which, from good authority, may be called "seed." Now every seed has ITS OWN body, germ, and roots. And this book of "seeds," like other books, is a DEFINITE and FIXED form—which gives the substance, and rule, of what is to be said and done in the Church of England. Like the Bible, it must be one and the same thing to each and every one professing to be governed by it. Therefore, if honestly and intelligently used, would make all men of one mind.

The DOCTRINE of the Church, is strictly confined to what has been gathered from the Canonical Scriptures, and nothing else urged as necessary to salvation. Bishop Pilkington, in reply to the Romish assailants of 1559, says : "our Service hath nothing in it but what is written in God's book, the Holy Bible (where no lie can be found), saving Te Deum, and a few collects and prayers ; which, although they be not contained in the Scriptures, yet, differing in words, they agree in sense and meaning with the Articles of the Faith, and the whole body of the Scriptures."

In addition, we have certain Rites and Ceremonies to be observed, which are simple in their nature, and necessary for decency, and order. in conducting Public Worship. But, we believe that our mode of worship and service, is, in EVERY THING agreeable to the order of Christ's Church, and in NOTHING, contrary to God's word written.

Each particular office has certain selected Sentences, Prayers, etc., to be said ; certain fixed Rites and Ceremonies, to be observed and done ; so that what is said and done, may be done properly, I. E. in accordance with truth, order, and decency.

Now each of these offices, has its limit of word and action carefully defined : to be "none other, or otherwise." Therefore, so

long as nothing but the teaching of the Scriptures, is allowed to be said ; and nothing contrary to the order of Christ's Church, required to be done ; these "germs—roots—and seeds of error," must be brought into the Church, (if such there be) by some other means than the Book of Common Prayer.

It is not improbable, men are not infallible, but that these very persons who say, "the roots of error" are in the Prayer Book, may find them in their own hearts. And by their tongues may be planting roots of error, and sowing the seeds of strife and division themselves. I expect to be able to prove, even to their own satisfaction, that such is the case, before I complete my work.

That diverse practices and opinions, have been, and may still be found in our Church, we do not deny. But they were not CAUSED by anything contained in the Book of Common Prayer. They spring from the wilfulness, or ignorance, of individuals, who mistake the sense of the words and purpose of the Book, and give, or serve their own instead. Who leave undone and unsaid, things that ought to be said and done ; and who do and say things that ought not to be said and done.

Our Church has ever been harassed with "foreign opinions ;" and these "germs—roots—and seeds—" causing dissension, and diverse practices, are the "foreign opinions" imported from Rome, Geneva, and elsewhere. They have been sown, or planted by such as have been influenced by them, WITH the "good seed" of the word. And successive "crops" will spring up, and flourish—until all persons entrusted with the Ministry, HONESTLY discharge their "duty in that state of life in which it has pleased God to call them," viz : in the Church of England. And not in that of Rome, Geneva, or any other.

The use of such ambiguous terms as, Puseyism, Ritualism, Hierarchical pressure, Romanizing tendencies, etc., which always more or less abound in such charges, can only be intended to



influence those who are more easily caught by sound than sense. To utilize a remark of Jerome's, "they weave a web, which can catch small and light animals, as flies and gnats, but is broken by stronger ones."

In addition to these charges, will be found some complimentary remarks on the "intelligence and earnestness" of his admirers; who had the wisdom, grace, and courage to engage in the work. Some "railing accusations" against "three ungodly Monarchs and a degenerate Clergy." The conduct of Queen Elizabeth, with respect to the Book of Common Prayer, specially censured. A SUPPOSITION, that few of the Clergy and Laity are aware that the Catechism of Edward VI. has been practically suppressed in the Church of England. An ASSERTION, that the Book of Common Prayer, has "a history that will not bear investigation." I venture to hope, that should they possess the "intelligence and wisdom" ascribed to them; after reading this work, their "earnestness and courage" will impel them to say—we were greatly mistaken and deceived.

It will readily be perceived from the foregoing remarks, that the whole work of defence and clearance from these charges, will turn upon the truth or falsity of the assertion, that our Prayer Book contains within it, some of the erroneous practices and doctrines of the Church of Rome. But I must take another and a shorter way, than that of following the objector in all his vagaries; because it would be both tedious and endless, and serve no good purpose when done. His charges are unconnected, and carelessly arranged. As there appears to have been no purpose of truth or order to serve in what he undertook; but a foregone conclusion that the Book was "intentionally Romanized," and therefore must be suppressed; so any, and every objection that could be found to cast odium upon what they do not want, was hastily adopted. And these selected objections are so blended together, that they may well be called—a gathering together of numerous crude misrepresentations into a mob.

There is not any objection made to forms of prayer, or Episcopal regimen: at least not in name: but certain particulars are excepted against, which are to be found in the different offices and forms, contained in the Prayer Book. To select a few instances. The Baptismal services are said to be contrary to Scripture, corrupted by many errors, and to agree with the Church of Rome in doctrine.

But as a specimen of the self-complacency and arrogance of the objector, he says: "It was left to our generation to construct a Baptismal Office in strict accordance with Holy writ. This has been done in the recent Council of the Reformed Episcopal Church."

The Catechism, is said to have been "altered to intensify the Sacramental principle of the book." Although the additions were made in the time of Jas. i. at the request of the Puritans. So difficult is it to please those persons whose will and pleasure it is, not to be pleased with anything but what is done by themselves.

The Communion Service, they allege, has been altered at different times, and each time made less Protestant in its character. The Articles, it is asserted, were "tampered" with, some things added and others suppressed; and the publication of them held back until Queen Elizabeth had broken with Rome. All of which was done, lest the Pope and members of the Church of Rome should take offence.

The Ordination Service is severely condemned, on account of the exclusive spirit manifested by it.

The use of the Apocrypha, Tradition, and some other things objected unto, will be found noticed in the body of the work.

All these charges are gross assumptions, have no foundation in fact; but a collection of objections gathered from any source, as if the sole purpose, was, to condemn and destroy by any means, a form of doctrine and worship, the truth and purity of

which has never been disproved ; and that has not an equal in any branch of the Christian Church. Then lest these things objected against in the Book itself, should not be found sufficient for the utter condemnation of it : we find the usual amount of abuse this class of writers delight to indulge in and pour out upon those who differ from them. So the character of each of the Monarchs, and some of the Clergy, who were engaged in the several Revisions, is asserted to be such, that it would be an impossibility for the book to be found pure after passing through such "filthy hands."

Such meaningless and reckless assertions are the natural refuge of a man who does not understand his subject, or even know his own mind. But with the help of a few illustrations, I hope to shew that the book is neither "the outgrowth of man's wisdom," nor yet a compilation "to serve certain purposes of state," but that it has a CHARACTER of its own. Although I have no intention of setting it up as a "Liturgical Idol ;" still, I think it has only to be known and understood, in order to be valued for its own intrinsic excellence, and the good purpose it is intended to serve.

Notwithstanding that "it is left to our generation to CONSTRUCT Services, etc.," the objector has SOMEWHAT mistrusted his position ; and tried to fortify it, by assuming that his opinions are in perfect accord with such writers as Jerome, Cranmer, Grindal, and other names of good repute and authority in the Church. But in every quotation made, it is evident that he has misrepresented the matter ; garbled the quotations to serve a purpose ; and that his witnesses, when allowed to speak in their own words, testify against him. The main charges, those expected to have the most influence with the general public, are these :—that the worship of our Church even when reformed, had from the first a close resemblance to that of Rome. But subsequently that the Book was "unprotestantized." So the different alterations made in the Rubrics, Forms of Prayer, etc., are said to be "steps in the direction of Rome." Queen Elizabeth

is said to have taken at least seven steps in that direction; and by each subsequent revision, the number was increased. Seeing that so many "steps" are said to have been taken, and Rome yet VERY FAR OFF, our opponents ought at least to give up the "paper wall" fallacy as it should not take so many steps to pass through a paper wall: unless they intend by that paper wall—the Bible—in the language of the people. For that is the REAL dividing wall between the two Churches. But this foolish notion, that everything done by the Church of Rome, whether good or bad, ought to be avoided; is by no means a modern one. It has been a peculiar of the Puritans from the earliest Reformation times, and a cause of much hindrance and vexation. For in the time of Jas. i. at the Hampton Court Conference, Doctor Reynolds desired that the custom of making the sign of the cross on the forehead, in baptism, should be abandoned; because, IN THE TIME OF POPERY, it had been superstitiously abused. King James in answering said, "Though I be sufficiently persuaded of the cross in baptism, and the commendable use thereof in the Church so long; yet, if there were nothing else to move me, this very argument were an inducement to me for the retaining of it, as it is now by order established: for inasmuch as it was abused, so you say, to superstition in the time of popery, it doth plainly imply that it was well used before popery. I will tell you, I have lived among this sort of men—Puritans—(speaking to the lords and bishops) ever since I was ten years old, but I may say of myself as Christ did of himself, Though I lived amongst them, yet since I had ability to judge, I was never of them; neither did any thing make me more to condemn and detest their courses, than that they did so peremptorily disallow of all things which at all had been used in popery. For my part I know not how to answer the objection of the papists when they charge us with novelties, but truly to tell them, that their abuses are new, but the things which they abused we retain in their primitive use, and forsake only the novel corruption. By this argument we might renounce the Trinity, and all that is holy,

because it was abused in popery ! (and speaking to Dr. Reynolds merrily) they used to wear hose and shoes in popery, therefore you shall now go barefoot."

But to be brief : you may find in the Church of Rome, every truth and ordinance of the Christian Church, as used by the Apostles and their immediate successors in the earliest ages ; any one of which no right thinking person would wish to part with or to see abolished. But in addition, you will find the first foundations so overlaid with the superstitious rubbish of after ages, that it would be a life-long labour to come at any one of them in its purity. Those who wish to speak truthfully of the Church of England in these matters, should say, that we desire to agree with the Church of Rome in EVERY THING, where Rome is found to have Christian truth. But not in ANYTHING wherein Rome has corrupted that truth. No other position than this, could be taken and held with safety ; for to act otherwise, would be to destroy the foundations, and build our house upon the sand.

We may permit the "railing accusations" of "ungodly Monarchs, and a degenerate Clergy," to pass for what they may be worth to those who value them. We ought not to be contentious for a good name ; let those who use opprobrious names, look to it for themselves. "Idle words" are reserved for the judgment of the great day.

But we ARE contentious for the truth of our doctrine, and purity of our Service, and we follow good examples. When our blessed Saviour was called a Galilean, a winebibber, a friend of publicans and sinners—when He was REVILED, He answered not again ; but when they said "He hath a devil," He replied "I have not a devil." Again : a certain follower of Christ, when persecuted and slandered, let all personal charges pass without reply. But when called a heretic, he said "I am a sinner, but I am not a heretic." When asked why he answered to the one rather than the

other : he said, he learned of Christ his Master to suffer lies, but not His doctrine to be touched ; for heresy separates a man from God."

I may be excused for quoting the following words of Canon Stowell, seeing they fully meet the objection of "filthy hands."

"It would be Utopian to look for a faultless branch of the visible Church, at least in the present dispensation. Those who go an ecclesiastical voyage of discovery in search of such a Church, are seeking on earth what they ought to look for in Heaven—expecting in the Church militant, what they ought to anticipate in the Church triumphant. If a man tell me he cannot be contented till he find a perfect Church, where no tares commingle with the wheat, I just ask him—are you sinless and perfect yourself? And if he know ought of his own heart he will assuredly answer—No. Then I rejoin—If you are not sinless yourself, what right have you to demand a sinless Church? For were you to find the sinless Church of which you dream, by joining it, you would make it sinful—you would mar the perfection which you had coveted. The state of the Church of England, however her discipline may be raised and revised, will still be, and cannot fail to be, a mixed state. Does this offend any? Such was the state of the Church of Corinth; Such was the state of the Church of Rome; such was the state of the Church of Philippi; and at the very time when the Apostle inspired by the Spirit of God, addressed the general body of ostensible believers in those Churches as "holy brethren, called to be saints, elect of God." He designated them thus, in accordance with their profession, and in consonance with that charity which 'believeth all things, and hopeth all things.' At the same time, from what follows in these very epistles, it is clear, that in those Churches, as in all visible Churches, the tares grew beside the wheat, and the precious were not separated from the vile. 'Let both grow together until the harvest,' is the ordinance of God; and let us not be more intolerent of the mixture than He is, whose holiness must be infinitely more offended by it than our imperfection can be."

I will next proceed to an examination of the particulars charged against us, and shew IN WHAT our forms of doctrine are supposed to be corrupted. I will endeavour to point out distinctly, the things the objector has mistaken and misrepresented, and make plain the fallacy of his objections."



## CHAP. II.

## BAPTISM.

In treating of this subject, I think it will be necessary first to give the reader an intimation of caution, and state what part of it is objected unto. The objections are made against what is ordered to be said and done in the Book of Common Prayer, as set forth in the Offices of Baptism. It is alleged that some of the things ordered, are not Scriptural. I would also desire it to be borne in mind, that the baptism of Infants, and mode we use in baptizing, have not been called in question; so that these subjects will not be discussed at all here.

Objection I. (A) "The office for Infant Baptism is not a Scriptural office."

Answer. As to the "office" being a Scriptural one; the Scripture gives no other fixed form for Baptism, than that it is to be with water, and the words we use in baptizing, viz:—I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost, Amen." All the other parts of the "office," as Exhortation, Prayer, Thanksgiving, etc., follow from the need we have of instruction, help from God, and gratitude for benefits vouchsafed.

Obj. I. (B) "It begins with the proposition that the subject is dead in sin, the water is sanctified to the mystical washing away of sin; the subject is baptized, and a thanksgiving is offered for the regeneration which has just taken place."

Ans. This is the only statement giving the substance of the assertion, that our Baptismal services are not Scriptural. But why these four things should be selected as "not Scriptural," appears to

me strange indeed. Seeing they wholly follow the very letter of the Scripture. Yet before I make it manifest, that they are in accordance with Scripture, I must correct his false statements of our words. There is not any "proposition" that the subject is DEAD in sin, as the objector states ; but the Church by her Minister affirms, that "all men are conceived and BORN in sin ; and that our Saviour Christ saith, None can enter into the kingdom of God except he be regenerate and born anew of Water and of the Holy Ghost." No one READ in Scripture, would say this declaration was not Scriptural. Such being the deplorable state of all mankind by nature, was doubtless that which moved God to send his Son into the world, and institute the Christian religion ; which is His appointed, and sole remedy for the evil.

Obj. I. (c) "The water is sanctified to the mystical washing away of sin."

Ans. Truth and candour would require it to be stated thus—Prayer is made to God to sanctify the water. Seeing that water is the element Christ appointed to be used in Baptism, and can only be efficacious when accompanied with God's blessing, we do well to make the acknowledgment that He is the Author and Giver of all good things, to ask in prayer, and to BELIEVE "that if we ask anything according to His will He heareth us." We follow the scripture very closely in this matter, as may be seen from Acts xxii. 16, "Arise, and be baptized, and WASH AWAY THY SINS, calling on the name of the Lord."

Obj. I. (d) "The subject is baptized."

Ans. In obedience to the command of Christ, who said, "Go ye therefore and teach all nations, BAPTIZING them, &c.," this certainly agrees with Scripture.

Obj. I. (e) "A thanksgiving is offered for the regeneration which has just taken place."

Ans. This statement is only a PART of the truth. Thanks are given for "these benefits," viz:—Regeneration with the Holy Spirit, made thine own child by adoption, and incorporated into thy Holy Church. Our Saviour on one occasion found it necessary to administer words of stern reproof; because, having healed ten lepers, nine out of the ten did NOT return to give thanks. He commended the one that did so, saying, that he gave Glory to God. St. Paul says, "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

Seeing then that it is in accordance with the "mind of Christ," and declared by St. Paul to be "the will of God," that we should return thanks for benefits received, we must teach the people to observe the custom, and continue it without change. This, also, is Scriptural.

Obj. II. (A) "The Reformers of Edward were never able to divest themselves of the Roman error which confounds Baptism with Regeneration."

Ans. I am fully prepared to maintain, that the Reformers had very clear perceptions of the purpose and use of Baptism, which I could very readily point out if this objection required me to do so. But it is only necessary for me to shew, that they did not confound Baptism with Regeneration, as popularly understood, and were not influenced by Roman error: to shew the first, I will give a quotation from the Homily for Whitsunday, a work of those Reformers, in which the author, speaking of Nicodemus, says:—

"If he had known the great power of the Holy Ghost in this behalf, that IT IS HE WHICH INWARDLY WORKETH THE REGENERATION AND NEW BIRTH OF MANKIND, he would never have marvelled at Christ's words, but would rather have taken occasion thereby to praise and glorify God. \* \* \* \* \* It is the office of the Holy Ghost to sanctify and REGENERATE. Whereof the last, the more it is hid from our understanding, the more it ought to move all men to wonder at the secret and mighty working of God's Holy Spirit which is within us. For it is the HOLY GHOST

AND NO OTHER THING that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandments of God ; such as otherwise of their own crooked and perverse nature they should never have."

And for further corroboration, I will add a quotation from Abp Cranmer's writings on this subject :—

"Learn diligently, I pray you, the fruit and operation of baptism. For it worketh forgiveness of sins, it delivereth from death and the power of the Devil, it giveth salvation and everlasting life to all them that believe, as the words of Christ's promise doth evidently witness. But peradventure some will say : how can WATER work so great things? To whom I answer, that it is not the WATER that doth these things, but THE ALMIGHTY WORD OF GOD (which is knit and joined to the water) and faith, which receiveth God's word and promise. For without the word of God water is water, and not baptism. But when the word of the living God is added and joined to the water, then it is the bath of Regeneration, and baptism water, and the lively spring of eternal salvation, and a bath, that washeth our souls by the Holy Ghost."

That the Reformers were not able to divest themselves of Roman error, may mean anything or nothing, at the pleasure of the objector. They certainly freed the Service Book from all private opinions, and were scrupulous in their desire to form every Service of the Church in accordance with God's word. One of Abp Cranmer's latest statements, ought to satisfy even the most sceptical.

"If the Queen's Highness (Mary) will grant it, I, with Mr. Peter Martyr, and other four or five which I will choose, will by God's grace take upon us to defend, that not only the Common Prayers of the Church, THE MINISTRATION OF THE SACRAMENTS, and other rites and ceremonies, but also ALL THE DOCTRINES AND RELIGION set forth by our sovereign lord King Edward the Sixth, is more pure and according to God's word than any other that hath been used in England these thousand years : so THAT GOD'S WORD MAY BE THE JUDGE, and that the reason and proof upon both parties may be set out in writing."

They were not influenced by Roman error in the compilation of the Baptismal Services ; for the Church of Rome had not any doctrine, or office for Baptism, that could be said to be peculiarly hers before the council of Trent. It is a fact well known, that the worship of that Church as now used, was not defined or authorized before that time. Now, the decrees of that council were not confirmed, or promulgated, before January 26th, 1564. And were to be held as obligatory from the 1st of May, same year. Therefore, the Reformers of Edward could not be influenced in 1549, or 1552, by what was set forth in 1564.

Obj. II. (B) "The doctrine of Baptism in the offices of the two churches is the same. This is made clear by the fact that when Stapleton, another Roman controversialist in 1565, presented a very careful exposition of the points of difference between his own Church and that of England, among his twenty-two points, he makes no allusion to the subject of Baptism."

Ans. The objector has assumed that silence gives consent. As there are no charges in this objection, I must follow him in his conjecture, and answer by another, but with better ground. There was no need for Stapleton to have brought forward the subject of baptism in his controversy. Not because the doctrine "of the two churches is the same," but, for another reason, that will be NEW to most persons.

The Church of Rome assumes the position of being the mother and mistress of ALL Churches. Every BAPTIZED person, by WHOMSOEVER BAPTIZED, is claimed as a subject of the Pope. The members of the so-called Reformed Episcopal Church amongst the number. It matters nothing whether we are willing or unwilling to acknowledge his authority, the claim is set up and persisted in. The maintaining and asserting the Pope's supremacy, is the CHIEF article of the religion of Rome, and the last to be given up. Let any church but acknowledge the Pope to be God's vicerent on earth, and it would readily obtain permission from Rome to regulate doctrines and ceremonies in any way that would

be pleasing to it. I will now give some specimens of the authorized doctrine of the Church of Rome on the subject of Baptism, which will explain WHY there was no necessity to compare their teaching with ours, on this subject.

COUNCIL OF TRENT. "Second part of the Decree concerning Baptism. Canon iv.—Whoever shall affirm that baptism, when administered by heretics, in the name of the Father, and of the Son, and of the Holy Ghost, with intention to do what the Church does, is not true baptism ; let him be accursed."

Cardinal Bellarmine expounds it thus: "by 'the church' is not meant the Roman Church, but the true Church, AS UNDERSTOOD BY THE ADMINISTRATOR ; so that when a minister of the Church of Geneva ; for instance—baptizes any one : he intends to do what the Church does, that is, the Church of Geneva, which HE holds to BE the true Church."

Again ; these that follow, are words from another Decree of the same council.

"PENANCE. Chap. II. It is very plain that the minister of baptism cannot be a judge, since the Church exercises judgment only ON THOSE WHO HAVE FIRST ENTERED INTO HER BY THE GATE OF BAPTISM. For what have I to do, saith the Apostle, 'to judge them who are without ? 1 Cor. v. 12. But it is otherwise with those who are of the household of faith whom Christ the Lord hath made members of his body in the laver of baptism. For if these afterwards defile themselves by any transgression, it is not his will that they should be cleansed by the repetition of baptism, which is on no account lawful IN THE CATHOLIC CHURCH, but they should be placed as offenders before the tribunal of penance, that they may be absolved by the sentence of the priests, not once only, but as often as they penitently flee thereto, confessing their sins."

And from the Catechism of the Council of Trent—"Yet it is not to be denied, but that they (heretics and schismatics) are in the power of the Church, as those who may be judged by her, and condemned with an anathema."

Thus it will be plainly seen, Rome has nothing to gain or lose by any particular form of words to be used, or mode adopted. All



baptized persons, without reference to the office, doctrine, or mode, are liable to be compelled by punishment, to be Christians; which in Roman Catholic divinity, means spiritual subjects of the Pope. The policy of that Church has never been one of persuasion, but coercion. They do not trouble themselves much about opinions, save and except as such opinions might forward or hinder them in obtaining their prime object—sole jurisdiction

There is a difference between the Church of England and that of Rome, in the doctrines and ceremonies each uses in Baptism. About the same difference as would be found between the word of God in its purity, and the same word, obscured and corrupted by many superstitious notions and practices. If any one is contentious, or desirous to assert the contrary, and has any regard for truth: let him first master the subject, and understand whereof he affirms, and wherein he denies.

#### CHANGES IN THE OFFICES FOR BAPTISM.

Obj. III. (A) "What did they do with the offices for Baptism? They restored the words 'sanctify this water to the mystical washing away of sin;' words which, while in the original service book of 1549, were carefully excluded from that of 1552."

Ans. This objection also, is only a PART of the truth. Selected and supported by statements of other objectors which convey a false idea of what is intended by the words being placed there.

Previous to 1552, the water to be used in Baptism was "prepared" ready for use BEFOREHAND. By this I mean, that there was not any prayer made to God, to sanctify the water, on EVERY occasion when Baptism was administered, as is now done. And that it did not, necessarily, form a part of the public service.

I purpose to shew this by the Rubric, and some of the prayers ordered to be said, taken from the book of 1549:—

"The water in the font shall be changed every month once at least; and afore any child be baptized in the water so changed, the Priest shall say at the font these prayers following :

\* \* \* \* \* Sanctify † this fountain of baptism, thou that art the sanctifier of all things, that by the power of thy word all those that **SHALL BE BAPTIZED** therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.

O merciful God, grant that the old Adam in them that **SHALL BE BAPTIZED** in this fountain, may be so buried, etc."—with seven others and the following one :—

"Almighty everlasting God, whose most dearly beloved Son Jesus Christ, for the the forgiveness of our sins, etc., \* \* \* \* \*  
Regard, we beseech thee, the supplications of thy congregation, and grant that all thy servants **WHICH SHALL BE BAPTIZED IN THIS WATER, PREPARED** for the ministration of thy holy Sacrament, may receive the fulness of thy grace, etc."

The prayers and the Rubric above quoted, form a part, and may be found at the end of the office for Private Baptism, as at first set forth in the time of Edward vi. In 1552, the places of some of these prayers were changed; they were made part of the office for Public Baptism and others were left out altogether.

But the prayer containing the words "Sanctify this water, etc." WAS in each book from the first. The PLACE it now holds, was given to it in 1552. The words objected unto, did not form part of it before 1662; but a good reason why they were not in it, and what caused them to be added to it, will be given in answer to a following part of this objection.

Obj. III. (B) "In their present connection the words became a prayer of consecration with respect to the element of water."

Ans. The objector failed to perceive the purpose these words were intended to serve, in consequence of his "view" being a superficial one, and his knowledge of the subject not extending to particulars.

The "element of water," embraces a vast expanse of ocean, river, etc., with which the words have no "present connection," although they HAD such a connection previously to 1662. But the place they now hold, was given to them at that time, in order that they might be SPECIAL; "Sanctify THIS water, etc.," not the element of water—"the flood Jordan and all other waters."

The following quotations will shew how this objection is supported.

Obj. III. (c) "Jacob, in his admirable Lecture on Prayer Book Revision, p. 15, says: 'The consecration prayer was omitted, on the ground, as we learn from the SCRIPTA ANGLICANA of Bucer, that it implied a recognition of the superstitious, unscriptural, and essentially Pagan notion of a magical transmutation (*magicas rerum mutationes*) of the material element employed in this Sacrament.'

Ans. In order to know the WHOLE truth of this matter, we must pass by the Rev. M. Gallagher and other Lecturers, whose objections he has selected to strengthen his own, and gather information from the facts themselves.

With respect to this subject, the sanctification of the water, in BOTH books of Common Prayer, as set forth in the reign of Edward vi. the following form of words was ordered to be used, and may be found in the office for Public Baptism:—"By the baptism of thy well-beloved Son Jesus Christ, DIDST SANCTIFY the flood Jordan, and all other waters, TO THE MYSTICAL WASHING AWAY OF SIN, &c." In addition to this there was in the first book a special prayer, part of which has been already quoted. Bucer "censured" the practice of blessing and consecrating inanimate things; because, he thought that in blessing such things as the water in baptism, and the bread and wine in the Lord's Supper; they might be so used (*sint detortæ*) as to persuade men of a magical change having taken place in them; and that in so great Gospel light he saw no necessity for such practices being retained. He also objected to the statement, that ALL WATER was sanctified by the baptism of Christ.

So in 1552, the prayer of consecration as found in the first book, was omitted; but the words "didst sanctify the flood Jordan and all other waters to the mystical washing away of sin," were retained. Still, I should say the prayer was not omitted because censured by Bucer; nor yet, that the Reformers were convinced that there were any superstitious notions likely to be fostered by its use; or that on account of so great Gospel light it was unnecessary. But if they held, which they did—as is manifest, the words being retained—that ALL WATER was sanctified by the baptism of Christ, "to the mystical washing away of sin:" then there could be no necessity for a special form of consecration, as ANY water might be used for baptism without prayer for consecration. Therefore, they transferred from the office of Private to that of Public Baptism, the VERY PRAYER that is now objected unto; save and except that it had not the words "sanctify this water to the mystical washing away of sin," and omitted "prepared for the ministration of thy holy sacrament." Thus making the service conformable to the statement, that "all water is sanctified by the baptism of Christ, etc."

In this form it was continued without change from 1552 until 1662, and might have been so to this day, but for the "exceptions" of the Presbyterians, for they were the cause of the change being made.

#### THE EXCEPTIONS OF THE PRESBYTERIANS.

"It being doubtful whether either the flood Jordan or any other waters were sanctified to a SACRAMENTAL USE by Christ's being baptized, and not necessary to be asserted, WE DESIRE this may be otherwise expressed."

#### THE ANSWER OF THE BISHOPS.

"If Jordan and all other waters be not so far sanctified by Christ, as to be the matter of baptism, what authority have we to baptise? And sure his baptism was 'dedicatio baptismi.'"

The answer of the Bishops appears to be in favour of the words being retained without change, but the full disposal of the matter was not for their decision. The Houses of Convocation took up the work, and caused it to be "otherwise expressed," I. E. as it is now to be found in the Prayer Book.

In consequence of this change, that which before was general, became special in its application, and necessitated an addition to the Rubric; which orders, that at EVERY administration "The Font is THEN to be filled with PURE WATER." So that instead of declaring, as before was done, that "ALL water is sanctified," it is "otherwise expressed." A special prayer is made to God to "sanctify THIS water," viz: the PURE water, THEN put in the font.

Neither were the words "restored," but what before, in each book, was a declaration—became a special request in prayer.

Nor yet are superstitious, or Pagan notions of magic encouraged, the whole work being done openly, in the presence of the congregation, who may see if they desire to do so, the pure water poured into the font, and hear the words of consecration spoken in their own tongue.

Obj. III. (D) "Yet this prayer, as it stands now in our Prayer Book, is worse than the one which appeared in Edward vi. first book. That prayer had, indeed, the words, 'who hath ordained the element of water for the regeneration of thy faithful people,' but this expression rendered less objectionable by the addition of 'the FAITHFUL people,' is still further qualified by the concluding words 'that by the power of thy word all those who shall be baptized therein may be spiritually regenerated;' while the prayer now in our Liturgy says, without any qualifications: 'Sanctify this water to the mystical washing away of sin;' thereby leading us back to the gross superstition attached to Baptism in the fourth and following centuries, when prayer was made to God to SANCTIFY THE WATER, AND TO GIVE IT GRACE AND POWER, ETC.; and when, by a number of ceremonies, men were taught that the water was TRANSELEMATED and obtained an inherent power to wash away sin."

Ans. The prayer now objected unto, is the one appointed to be said when consecrating the water to be used in baptizing. These objectors have compared it with one of those that may be found in the book of 1549, as used for a like purpose, and declared it to be the "worse" one of the two. But the reason they give to shew why it is worse, is one of the most dishonest quotations and perversions that I have ever seen.

It is very much to be feared, that worse evils may follow, than that of superstition, when men believe, love, and commend a lie.

I find, in examining the form given as used in the first centuries, that instead of "sanctify the water, and to give *IT* grace and power, etc," it should be quoted—"Him (God) therefore, let the priest even now implore at the baptism, and let him say, Look down from heaven and *SANCTIFY THIS WATER*; and bestow grace and power, so that *HE WHO IS TO BE BAPTIZED*, according to the command of thy Christ, may be crucified with him, and may be buried with him, and may rise with him, to the adoption which is in him, by being made dead indeed unto sin, but alive unto righteousness."

So the words—*TO*—and—*IT*—are not in the original document ! And yet these are the strong points of this objection. But not being there, the whole sense is changed, and the objection amounts to—*NIHIL*.

Instead of give *IT*—the water—grace and power : the request is, "bestow grace and power" *UPON THE BAPTIZED PERSON*—that the command of thy Christ may be fulfilled, etc. The Christian dispensation, is one of grace and power ; grace and truth came by Jesus Christ. We are saved, by *GRACE*. "To as many as received Him, to them *GAVE* He *POWER* to become the sons of God." Grace and power, are indispensable requisites for salvation ; they are promised gifts : therefore, seeing that men cannot be saved without them, and knowing that God will give good things to them that ask



in His Son's name : they are proper requests in prayer, and cannot, IN TRUTH, be charged with "leading us back to gross superstition."

The Lecturer (M. Gallagher) calls the sanctification of the water, "a mediæval doctrine." Dr. Jacob, his quoted authority, says it is a gross superstition of the FOURTH and following centuries.

I suppose ample space will be found for a variety of opinions in their modern Utopia : "they agree to differ ;" but fail to speak the truth ; such testimony is equal to—yea, AND nay.

Now that it was the custom of the Church, in the first centuries, to pray that the water used in baptism might be sanctified, may be demonstrated by the testimony of Tertullian, born A.D. 160—died, in 220. Prayer being made to God, "*Supervenit-enim statim spiritus de cœlis et aquis superest, sanctificans eas de semet ipso.*" And Cyprian says, that the water must be first purified and sanctified by the priest, that it may wash away the sins of the person who is to be baptized. These testimonies will be sufficient to shew, that we have very ancient authority for our practice, and that the doctrine is not mediæval.

Obj. III. (E) "Here we have, says Fisher, "the very basis of the 'opus operatum'—a remnant, too, of the old tenet of 'Transelementation,' already repeatedly noticed, and which on account of its close alliance to the dogma of Transubstantiation, both Bucer and Cranmer were at so much pains to expunge from the Liturgy of 1552."

Ans. The "opus operatum," being only incidentally mentioned, I might let it pass for the present. But in order to connect the consecration of the water used in baptism with it, it ought to have been shewn that we assert such a transelementation to have taken place. Now the term is foreign to the Church of England, and has never yet found a home in her Book of Common Prayer. The different "offices" always speak of water, as water, and no other

element; no change said to be made of one element to any other. Still the "element of water," as the Bishops of 1662 truly say, in answer to the objection of the Presbyterian Commissioners, is so FAR sanctified by Christ, as to become the MATTER of baptism. But the Puritans themselves were accustomed to "sanctify inanimate things." In the "Directory for the Publique Worship of God," when baptism was to be administered, prayer was to follow "for the sanctifying the water to this spiritual use." As also there is an instruction for the sanctification of the Lord's day.

"Transubstantiation" we strongly protest against, saying, that it overthroweth the nature of a Sacrament.

With respect to the things said to have been expunged by Cranmer from the Liturgy of 1552, the very opposite is the truth; it was retained without any material alteration for many years after his death. I suppose they mean the book of 1549, but these objectors so confuse the subjects, and confound the dates, that it is no wonder we are troubled with their objections. If these persons would take more time for a full consideration of such things, it would not be found necessary to trouble the Christian Church with so many of their crude notions.

But some men appear to be afflicted with a propensity to cavil, and to suffer from contracted "views." For, as to this very subject, "sanctifying the water," it is only one of many necessary and like things constantly being done by the very persons who object to it. As in "Grace before meat," they themselves would not scruple to say, over such "inanimate things" as their meat and drink "Sanctify, O Lord, we beseech Thee, these Thy good creatures TO OUR USE, AND US TO THY SERVICE, etc." Or, in obedience to the commandment of God, to "sanctify" the Sabbath day by prayer and observance of it. The water used in Baptism may surely be called holy, consecrated, or sanctified, in the same sense as the Sabbath day is called holy, I. E. when it is devoted to, and used in

the service of God. We have the same warrant for observing the one, as we have for the observance of the other, viz :—God's word. Which tells us that the seventh day is the Lord's, and a hallowed day ; and that water is to be used in baptism, an holy ordinance of Christ's own appointing. Both are holy, when properly employed in the Lord's service, and at no other time, and in no other way doth the Church call them so. When so understood, I can see no cause for offence, or any reason why the practice should be given up.

Obj. IV. (A) "A Rubric was added to the office for Infant Baptism, in these words : 'It is certain, by God's word, that children WHICH ARE BAPTIZED, dying before they commit actual sin, are undoubtedly saved.' Here Baptism is made, undeniably, the ground of the salvation of infants."

Ans. False ! both in the fact alleged, and inference drawn therefrom. The Rubric here said to be "added," has formed a part of EVERY edition of the Prayer Book, from its first issue to the present time. It is in BOTH books of Edward vi., in that of Jas. i., also in the one now authorized. It has, however, experienced a slight change with respect to place. Until 1662, it preceded the Catechism and order of Confirmation ; and now it is placed at the end of the office of Public Baptism of Infants.

This Rubric has been an innocent occasion of causing much trouble and difficulty to many persons, both within and without our Church. Not from anything contained in it, or that it ought not to be there ; for it is THE MOST Protestant of all the Rubrics in the book, and when UNDERSTOOD, those who have condemned it and fought against it to destroy it, will feel the more sorry to think they should have been so deceived with respect to it. Now observe particularly, the purpose it was intended to serve, and why it was placed in the book ; afterwards, you will leave to the Romanist, the trouble of objecting.

It was first placed in the book as a protest against the necessity of any other Rite or Sacrament than Baptism being administered to

children, before they came to years of discretion and were able to give an account of their faith. But with special reference to Confirmation, on which account, it at first preceded that service.

Our Confirmation service in 1549 was brought back to the ancient manner of it, and the Rubric placed for protest; because it had been much misused before the Reformation, being administered as a Sacrament to very young children. The following quotation will show this—"Instead of this most profitable and ancient confirmation, they conveyed a device of their own, that is, that the bishop should not examine children, whether they were skilled in the precepts of religion or no, but that they should ANOINT YOUNG INFANTS UNABLE YET TO SPEAK, much less to give any account of their faith; adjoining also other ceremonies unknown unto the Holy Scripture and the primitive Church. This invention of theirs they would needs have to be a sacrament, and accounted it in manner equal in dignity with baptism; yea, some of them preferred it also before baptism. By all means they would that this their confirmation should be taken for a certain supplying of baptism, that it should thereby be finished and brought to perfection, as though baptism else were unperfect, and as though children who in baptism had put upon them Christ with his benefits, WITHOUT THEIR CONFIRMATIONS WERE BUT HALF CHRISTIANS; than which injury no greater could be done against the divine Sacrament, and against God himself, and Christ our Saviour, the author and founder of the holy Sacrament of baptism."

Thus it will be seen that the statement in the Rubric, is equal to saying, that in Baptism, Infants—as Infants—have ALL that they are capable of receiving while in infancy, or that the Church can give; and that if they should die before they commit actual transgression, they are undoubtedly saved, EVEN IF NOT CONFIRMED.

My first illustration is given in the words of one who was contemporay with the men who compiled our Prayer Book; the

next will show that it was understood in this way in 1662, both by Churchmen and Puritans.

#### EXCEPTIONS OF PRESBYTERIAN COMMISSIONERS.

"Although we charitably suppose the meaning of these words was ONLY to exclude the necessity of any other sacrament to baptized infants ; yet these words are dangerous as to the misleading of the vulgar, and therefore we desire they may be expunged."

#### EXPLANATION AND DEFENCE BY THE BISHOPS.

"IT IS EVIDENT that the meaning of the words, is, that children baptized, 'and dying before they commit actual sin, are undoubtedly saved, though they be not confirmed;' wherein we see not what danger there can be of misleading the vulgar, by teaching them truth; but there may be danger in this desire of having the words expunged, as if they were false; for St. Austin says: 'he is an Infidel that denies them to be true.'"

Query, for the objector to answer: If this Rubric was added in 1662, how came it to be quoted in 1661? I think I may claim to have demonstrated clearly and satisfactorily, that the charge of having been inserted in 1662 is "undeniably" false.

Obj. IV. (B). The Inference. "Here Baptism is made, undeniably, the ground of the Salvation of infants."

Ans. Jeremy Taylor says, it is "a baseness of nature by which we TAKE things by the wrong handle, and EXPOUND things always in the worst sense." The objector's assertion that the Rubric was added, must, at least, have been made in total ignorance of the subject. And now, his inference by which he expounds it in the worst sense, proves to be "undeniably" false also.

The Rubric is merely a declaration of the STATE of baptized children, dying in infancy. There is not even an allusion to the ROUND of their salvation. Neither should the faith and doctrine

of our Church be sought for in the Rubrics. We have two Books of Homilies, which have as much authority as any Rubric; before any man would undertake to impugn and deprave the Book of Common Prayer, he should know this, and be aware of their contents. It will be seen from the following quotation that the objector has not spoken the truth.

"The salvation of mankind, BY ONLY CHRIST OUR SAVIOUR, from sin and death everlasting. \* \* \* \* Inasmuch that infants being baptized, and dying in their infancy, are, BY THIS SACRIFICE, washed from their sins, brought to God's favour, and made his children and inheritors of his kingdom of heaven. And they which in act or deed, do sin after baptism, when they turn again to God unfeignedly, they are likewise washed BY THIS SACRIFICE from their sins, in such sort that there remaineth not any spot of sin, that shall be imputed to their damnation."

Thus it is sufficiently plain to be seen—that in the Church of England, the sacrifice of the death of Christ is placed as the only ground of salvation for all her members, and not Baptism.

This kind of ignorance ought to be considered without excuse, because there are ample facilities for knowing better. I hope this exposure of it will have sufficient influence to make men more cautious in future.

Obj. V. (A) "If it be said that the Church has not pronounced upon the condition of children unbaptized, and therefore does not deny the possibility of their salvation, why, then, did the revisers of 1662 append this Rubric to the Burial Service? Here it is to be noted, that the office ensuing ~~is~~ not to be used for any that die unbaptized, or excommunicated, or have laid violent hands upon themselves.

Ans. The work that Christ entrusted to His Church, is that which should be done, and none other. We are not to spend time and labour in propagating idle dreams of possibilities, or the vague fancies of men who would be wise above that which is written. Our work is clearly stated and briefly expressed in these words—to preach the Gospel to every creature, and to baptize all nations,



A part of that Gospel is "Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God."

The Church receives ALL that will enter, by means of this Sacrament, and in no other way. It is declared to be "agreeable to the institution of Christ" that CHILDREN should be baptized. And should they die in infancy, are "undoubtedly saved."

The opposite of undoubtedly, must be—doubtful. Who, among men, can give an infallible decision in a doubtful matter? Is the Church then to leave the Gospel and preach "possibilities," because some men dislike and neglect Infant Baptism? We cannot teach for doctrines, the opinions of men. The Church, to be faithful, must observe her commission, neither fall short nor exceed. The Gospel of Christ is not a possibility, that there should be yea, and nay : "For ALL the promises of God in him are yea, and in him Amen." There is no promise of salvation for man out of Christ ; "As many as have been baptized into Christ, have put on Christ, etc."

The course chosen by our Church is a wise and safe one, it does not shun to declare the whole counsel of God, but is silent where God hath not spoken.

If we desire to be consoled by the declaration of "undoubtedly," we must have faith in the promise made to "you and your children," and use the means appointed. This will be found far better, than to be buoyed up with a hope resting on nothing more stable, than man's opinion or conjecture of what God OUGHT to do. I would rather give confidence to, and trust the plain letter of God's word, than be led by the expositions and conjectures, of all the intelligent, unprejudiced, or good men, of this present enlightened, or any other century.

The proper place for this PROBABILITY, is with other like probabilities, such as Purgatory, etc., which the Church has "pronounced" upon, and said to be "a fond thing vainly invented,

and grounded upon no warranty of Scripture, but rather repugnant to the word of God."

Obj. V. (B) "Why, then, did the revisers of 1662 append this Rubric (as quoted above) to the Burial Service?"

Ans. Because, during the "great rebellion," the worship and services of the Church of England were suppressed. And the conflicting opinions of nearly two hundred differing sects, were scattered broadcast over the land, producing an abundant crop of Anabaptists, and preventing many from being baptized that would have been, if opportunity had served. To remedy the evil, an office of "Baptism for Persons of Riper Years" was provided, to meet the wants of those who had not been, and yet desired to be baptized. The Rubric was appended, to enforce the discipline and maintain the order of Christ's Church; by excluding from Christian burial all those who treated Baptism—a Sacrament ordained by Christ himself—with contempt or neglect.

Obj. V. (c) "If these unbaptized infants are fit for heaven, why are the words of the English Burial Service too sacred to be used over their remains? We thank God that the little ones fall into different hands in the next world, from the men who prepared this so much lauded Book of Common Prayer."

Ans. There is no ground for complaint here, because the offence is TAKEN, not given. If any person is refused the use of the Burial Service at the death of a child, it will be caused, either by neglect to have the child baptized, or by stubbornness in maintaining opinions contrary to the teaching and discipline of the Church; which requires all her members to be baptized.

She has provided an office and ministry for the administration of baptism, which is free to all that come. The Burial Service is not for all, only for her baptized children. If persons refuse the adoption, and will not be children: then they have neither right nor title to the privilege of children. As it is their pride of opinion

to adjudge baptism of infants unnecessary, and so keep them out of the Church; they must expect to be, and by right will be, treated as aliens from the commonwealth of Israel. Every provision being made for the administration of Baptism, that none need die without it, so far as the Church is accountable: if persons will refuse the Church's baptism, by consequence they must lose the Church's consolation. I see no other remedy, than that St. Peter gave on the day of Pentecost—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, AND TO YOUR CHILDREN, and to all that are afar off, even as many as the Lord our God shall call." Obedience to this command would remove all the difficulty.

In answer to the question, "Is the Burial Service too sacred to be used over their remains, etc.?" It would necessitate a recommencement, and teach which be the "first principles" of the Christian religion, to make such an objector understand. I shall therefore only say, that we do not pray for, or address the dead, in any part of this service, but give words of comfort and prayer for those that mourn. What may be said, or left unsaid, on such an occasion, will in no wise affect or determine the state of such infants in the world to come.

Obj. V. (b) "Are we surprised that Baxter, who was thought worthy of a bishopric, declared: 'of the forty sinful terms of communion with the Church party, if thirty-nine were taken away, and only that Rubric, respecting the salvation of infants dying shortly after their baptism, were continued, yet they (I. E. he and his colleagues) could not conform.'"

Ans. There were many crude notions held by the Puritans, with respect to the Book of Common Prayer, BEFORE the Savoy Conference. But when they were requested to give their objections shape, in order that they might be tested by those who were better acquainted with such matters: the forty sinful terms of communion,

with the Church party, DWINDLED DOWN TO ONE. Which was not the one here named, neither could the one they preferred be maintained, VIDE: "My assertion is, Nothing contained in the liturgy is sinful. This general assertion I am ready to make good in all particulars, in which our brethren shall think fit to charge the liturgy with sinfulness. And because our brethren have as yet by way of disputation charged no other part of it with the imputation of sinfulness, but that which concerned kneeling at the communion, therefore my first assertion as to that particular is this: The command contained in the liturgy concerning kneeling at the communion is not Sinful."

Baxter, as well as other Puritans, found that they had very much to learn about the things they disliked before they fully understood them. On this subject he remarked, "Some say that the word 'all' children is not in, and of SOME it is true." He was answered, "The INDEFINITE here according to common speech is equivalent to AN UNIVERSAL. Children baptized, dying before actual sin, is equal to ALL CHILDREN BAPTIZED. Your consciences must tell you, that if you limit it to some only you cross the sense of the compilers of the Liturgy.

If Baxter would not admit that ALL BAPTIZED INFANTS were undoubtedly saved, as the Church declares, but said it was only true of SOME: how does his testimony serve the purpose of those who assert the salvation of all infants that die, whether baptized or not?

Again; if ALL infants that die are fit for heaven, how could it be SIN in the Church party saying that SOME, the baptized, are saved? In such manner do these objectors mystify themselves with their own scruples and objections, as well as all others who are influenced by them.

But if the words of Peter Martyr, whose doctrines and sentiments are so highly extolled by the Puritans, may be taken as

an additional illustration of this subject, they have then nothing in their favour; he says, "I hope well of the state of such infants, inasmuch as I see them to be born of faithful parents:— \* \* \* It is to be **FIRMLY BELIEVED** that children dying who have been baptized, are saved." So that for unbaptized infants, Peter Martyr has nothing more than hope without warrant of God's word; while for the baptized ones, he says, it is firmly to be believed they are saved. Surely no careful parents, anxious for the eternal welfare of their children, will halt between two such opinions as these: whether it is best to have only an uncertain hope, or, the satisfaction of a firm belief.

Having now cleared this controverted subject from the misrepresentations and cavils we have heretofore been troubled with respecting it: and also shewn that the Rubric was in the Prayer Book from the first; and that it was intended to serve as a protest against any other Sacrament being necessary for the well-being of Infants that die in infancy. And further, demonstrated that the authorized doctrine of the Church of England with respect to the **GROUND** of salvation, whether of Infants or adults, is not Baptism, but the Sacrifice of the death of Christ. I may conclude that no Protestant will say after this, that the Book of Common Prayer was "unprotestantized" by this protest being added, or ask that it may be "erased."

Obj. VI. "The Puritans had desired that parents might be allowed to present their own children at the font, and to dispense with the intervention of other sponsors. To render the arrangement impossible, a Rubric was added for the first time, enjoining **THREE** god-parents for every child."

Ans. Had there not been a predetermination to cavil and take unfair advantage, the objector might easily have satisfied himself that the Rubric was not added to prevent any "arrangement," but simply to make the rule known, by giving it more publicity. Wheatly says, that he is unable to tell **WHEN**

the Church of England fixed the number of Sponsors required, but traces the rule now observed, back to the year 1236, although THAT is not to be taken as the beginning of it. There certainly was a Canon in force at the time the Puritans asked for the "arrangement." The following Canon was passed by Convocation in 1603. Canon 29. No parent shall be urged to be present, nor be admitted to answer as Godfather for his own child, etc. In a Synod held at Worcester in the year 1240, the same provision was made as is now required by the Rubric—for every male-child that is to be baptized, two Godfathers and one Godmother, and for every female, one Godfather and two Godmothers.

If there had been no rule of this kind enforced at the time, why did the Puritans ask to be relieved from it? I will give their objection and the Bishops answer.

#### THE EXCEPTION OF THE PRESBYTERIAN COMMISSIONERS.

"And the godfathers, and the godmothers, and the people with the children, etc., Rubric 1552. Here is no mention of the parents in whose right the child is baptized, and who are fittest both to dedicate it unto God, and to covenant for it: we do not know that any person except the parents, or some others appointed by them, have any power to consent for the children, or to enter them into covenant. We desire it may be left free to parents, whether they will have sureties to undertake for their children in baptism or no."

#### ANSWER OF THE BISHOPS.

"It is an erroneous doctrine, and the ground of many others, and of many of your exceptions, that children have no other right to baptism, than in their parent's right. The Church's primitive practice (S. Aug. Ep. 23.) forbids it to be left to the pleasure of parents, whether there shall be other sureties or no. It is fit we should observe carefully the practice of venerable antiquity, as they desire.

“It hath been accounted reasonable, and allowed by the best laws, that guardians should contract for their minors to their benefit. By the same right the church hath appointed sureties to undertake for children, when they enter into covenant with God by baptism. And this general practice of the Church is enough to satisfy those that doubt.”

#### REGENERATION.

Obj. VII. (A). It has been urged of late by those who have desired to reconcile the Prayer Book with the Bible, that the Reformers made their assertion of spiritual regeneration in connection with baptism on the ground of the answers of the sponsors, and on the faith of those who thus presented the infant.”

Ans. I should say, and am prepared to shew, that the Reformers taught, as well as formed our services, upon a much better and firmer ground than the one assumed, viz:—the only ground of hope for sinners; that we have regeneration IN NO OTHER WAY than from Christ's death and resurrection. By virtue of His death He made a full, perfect, and sufficient satisfaction and propitiation, for the sins of the whole world; therefore, whosoever will, may come and take of the water of life, freely. By virtue of His resurrection, He ever liveth to make intercession for us; and giveth us grace, that we may be formed anew, to lead a new life, so as to obey the righteousness of God.

Or, in the very words of the Reformers, and now a part of our Baptismal service,—“Baptism, doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, AS HE DIED AND ROSE AGAIN FOR US, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.” I think, that taking this “view,” there will not be any further difficulty in reconciling the doctrine of the Prayer Book with the doctrine of the Bible.



Obj. VII. (b). "But to decide the question that that was not the doctrine of the Prayer Book, the Commissioners of Charles (in contradistinction to the action of the Reformers) made the positive declaration with regard to the spiritual regeneration of the child by Baptism, in the office of Private Baptism, where no sponsorial answers are required, but when this emphatic assertion immediately follows the simple act of administering the rite."

Ans. The "office" alleged as deciding the question of regeneration, is a provisional one; and must be considered according to its limits. It is ordered to be used, only in cases of necessity, where a child is sick and not likely to recover; and should such a child die, it is saved by the merits and death of our Saviour Jesus Christ. But should it recover, the very same answers of sponsors, and presentation of the infant is required as in Public Baptism. Which takes away all the GROUND of difference between the Reformers and the Commissioners of 1662. And the answer to be found below, where the Commissioners give an exposition, will take away all ground for the supposition that there is any difference.

Obj. VII. (c). "When, therefore, says Fisher, the Church has come in this way to annex, as a necessary adjunct to the performance of Infant Baptism, so positive a declaration of its regenerative efficacy, she has, we submit, pronounced most unmistakeably her own doctrine upon the subject, and excluded every artifice by which the real meaning of her Baptismal offices might be honestly evaded."

Ans. This "necessary adjunct," is a prayer of thanksgiving to God for grace and mercy bestowed, as we hope and believe, in answer to our prayers, and observance of Christ's appointment. For, he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him. And so by faith, we praise Him from whom all blessings flow; which is at all times, meet and right, and our bounden duty.

This "positive declaration" of the regenerative efficacy of

Baptism, proceeds from the anxious desire our Church manifests, that all her children should have POSITIVE FAITH in the promises of God made to them in the name of Jesus Christ. Pray, what would our religious services or sacraments be, without this faith? Can we give glory to God in any way more acceptable to Him and beneficial to ourselves, than by believing His word and acknowledging its truth?

This prayer of thanksgiving was taken from the office for Public Baptism; and is almost word for word, the same as that in the book of 1552.

The Rubrics attached to the office for Private Baptism, in the book of 1552, are not very explicit; and fail to convey a correct idea of what prayers would be used when that Sacrament was administered. Therefore, I am unable to say positively, whether, previously to 1662, the thanksgiving was used on such occasions or not. But this I will say, that no Christian, with any sense of piety or gratitude, would wish it to be taken away, or omit to use it.

The following quotation and remarks will suffice to shew, that the first Reformers made the same "positive declaration" as did the Commissioners of 1662, BEFORE the sponsors made promises for the baptized. When a child that has been baptized privately, is brought to the Church for reception, enquiry has to be made whether it was rightly baptized. After which, the Minister is directed to say—"I certify you, that in this case ye have done well, and according unto due order, concerning the baptism of this child; which being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism received into the number of the children of God and heirs of everlasting life." So there has been a perfect agreement on this subject from the very first; or, the voice of the Church has all along been definitely expressed, and has never varied. It is true; the Church HAS pronounced most unmistakably, her own doctrine on the subject,

and said :—"Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him." Thereby excluding every artifice by which her Baptismal offices might be "honestly evaded."

#### BAPTISMAL REGENERATION ASSERTED.

Obj. VIII. (A) "It has been common to say that the Prayer Book does not teach that Regeneration is coincident with Baptism, and we have had no less than SEVEN methods invented by which the Baptismal Services may be reconciled with the word of God."

Ans. The Book of Common Prayer can only "teach" what is printed in it. The compilers of it were very careful to keep WITHIN the line of Scripture doctrine. With the book itself, at the last Revision, they give this profession :—"We are fully persuaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by law, doth not contain in it anything contrary to the word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it be allowed such just and favourable construction as in common equity ought to be allowed to all human writings, especially such as are set forth by authority, and even to the very best translations of the holy Scripture."

The seven methods of reconciliation named, are of no more value and authority, than seven comments made upon some particular text of Scripture. Let me here state, that the objector, has not given us in his whole work, so much as ONE TEXT of Scripture to point out a wrong. Like unto all other "new lights," his own sense of what is right or wrong has been the standard for test.

Obj. VIII. (B) "But let us hear these Bishops of 1662 boldly affirm what the Baptismal Offices are intended to teach, and what their deliberate language unmistakeably means: 'Seeing that God's Sacraments have their effects when the receiver doth not 'ponere obicem' put any bar against them, which children cannot do, we may say in faith of every child that is baptized, that it is regenerated by God's Holy Spirit."

Ans. If the desire as here expressed, is REALLY to "hear the Bishops;" why give only a PART of an answer? And, seeing, that not one of a hundred could know more of the matter than what is thus given: Why not also, give the objections made that called forth the answer? Surely this is a very unfair way in which to treat matters of such vast importance. Let us have the question and answer in full; the Church of England is solicitous of enquiry.

#### EXCEPTION OF PRESBYTERIAN COMMISSIONERS.

"We cannot in faith say, that every child that is baptized is 'regenerated by God's Holy Spirit;' at least it is a disputable point, and therefore we desire it may be otherwise expressed."

#### ANSWER OF THE BISHOPS.

Seeing that God's Sacraments have their effects, where the receiver doth not "ponere obicem," put any bar against them (which children cannot do); we may say in faith of every child that is baptized, that it is regenerated by God's Holy Spirit; and the denial of it tends to anabaptism, and the contempt of this holy sacrament, as nothing worthy, nor material whether it be administered to children or no."

Thus it appears that both parties were AGREED, that the baptized when regenerated, were "regenerated by God's Holy Spirit;" and quote that part of the Service which declares it. The disputed point, was, whether the words "this child," which words are used for every child, ought to stand or not. The Presbyterians say, "WE cannot IN FAITH say that EVERY child, etc." The Bishops

answer "we may say IN FAITH of EVERY child that is baptized, &c." The Presbyterians deserved the rebuke, for they should have given credence to the word and promise of God. But they wanted to be CERTAIN, to speak from knowledge, and not by faith. Although how they could expect to be able to discern between an elect infant and one reprobate they do not state.

Obj. VIII. (c) "The effect of a child's Baptism depends neither upon their own present actual faith and repentance (which the Catechism says expressly they cannot perform), nor upon the faith and repentance of their natural parents nor pro-parents, or of their god-fathers or god-mothers, but upon the ordinance and institution of Christ \* \* \* Baptism in our Spiritual Regeneration."

Ans. The first part of this objection, is part of an answer to a former objection brought against the Catechism by the Presbyterian Commissioners of 1661. The substance of which, is, that the right of any candidate being admitted to baptism, should not seem to be founded upon a really actual faith and repentance of their own; or that of those who promise for them. To which the Bishops reply that it does not depend upon any such thing, but upon the ordinance and institution of Christ! But the most important part of the answer the objector has found it convenient to omit, and which I will now supply.

To follow after "institution of Christ," as quoted above. "But it is requisite that when they come to age they should perform these conditions of faith and repentance, for which also their god-fathers and god-mothers charitably undertook on their behalf. And what they do for the infant in this case, the infant himself is truly said to do, as in the courts of this kingdom daily the infant does answer by his guardian; and it is usual to do homage by proxy, and for princes to marry by proxy. For the further justification of this answer, see St. Aug. Ep. 23. ad Bonifac. 'Nihil aliud credere, quam fidem habere: ac per hoc cum respondetur parvulum credere, qui fidei nondum habet effectum respondetur fidem habere propter fidei sacramentum, et convertere se ad Deum propter conversionis

sacramentum. Quia et ipsa responsio ad celebrationem pertinet sacramenti. Itaque parvulum, etsi nondum fides illa, quæ in credentium voluntate consistit, tamen ipsius fidei sacramentum, fidelem facit."

The second part "BAPTISM is our Spiritual Regeneration" is an EXTRACT from the following :—

#### EXCEPTION OF PRESBYTERIAN COMMISSIONERS.

May receive remission of sins by spiritual regeneration. "This expression seeming inconvenient, we desire it may be changed into this: 'May be regenerated and receive the remission of sins.'"

#### ANSWER OF THE BISHOPS.

"Receive remission of sins by spiritual regeneration." Most proper, for baptism is our spiritual regeneration, (St. John III.) "Unless a man be born again of water and the Spirit, etc." And by this is received remission of sins, (Acts II. 3.) "Repent and be baptized every one of you, for the remission of sins." So the Creed: "One baptism for the remission of sins."

As will readily be seen from these quotations, it was not a question of whether Regeneration and Remission of sins were promised to the baptized in Baptism. But whether our Church has chosen the proper mode of expressing and applying these truths by the provision made in her Services and Catechism. The Presbyterians, like the Romanist and this Reformed Episcopal objector, had nothing more to say than that they DISLIKED many particulars, and desired a change. Not one text from Scripture to shew that anything they disliked was contrary to God's word. Whereas the Bishops in reply, strengthen our position by many Scripture proofs, as well as examples of Catholic usage; which, taken together, will show that our Service is not a compilation of private opinions, but embodies the truth and practice of the Christian Church.

Obj. VIII. (D) "In view of these words, how utterly worthless and indefensible was the declaration signed in 1871 by fifty American Bishops, that the word 'regenerate' in the Office for Baptism does not determine a moral change in every recipient."

Ans. I have not seen the document referred to, but as it is no part of our Book of Common Prayer, I am not called upon to defend it.

This objector has made such remarkable quotations, that I would rather not express any opinion upon it before I do see it. However, I am perfectly satisfied in my own mind, that the House of American Bishops, will be fully enabled to maintain their own declaration on this subject, without any help from me.

Perhaps the following quotations may suffice to explain, in a more satisfactory manner than the "seven methods" have done, how the Baptismal Services may be reconciled with the word of God; shew the position baptized persons have in the Church; and in what sense they are said to be regenerate.

#### EXCEPTIONS OF THE PRESBYTERIAN COMMISSIONERS.

"Whereas throughout the several offices, the phrase is such as presumes all persons (within the communion of the church) to be regenerated, converted, and in an actual state of grace, (which, had ecclesiastical discipline been truly and vigorously executed, in the exclusion of scandalous and obstinate sinners, might be better supposed;) but there having been, and still being a confessed want of that, (as in the liturgy is acknowledged,) it cannot be rationally admitted in the utmost latitude of charity: we desire that this may be reformed."

#### ANSWER OF THE BISHOPS.

The church in her prayers useth no more offensive phrase than St. Paul uses, when he writes to the Corinthians, Galatians, and others, calling them in general the Church of God, sanctified in



Christ Jesus, by vocation saints, amongst whom notwithstanding there were many, who by their known sins (which the Apostle endeavored to amend in them) were not properly such, yet he gives the denomination to the whole from the greater part, to whom in charity it was due, and puts the rest in mind what they have by their baptism undertaken to be, and what they profess themselves to be ; and our prayers and the phrase of them surely supposes no more than that they are saints by calling, sanctified in Christ Jesus, by their baptism admitted into Christ's congregation, and so to be reckoned members of that Society, till either they shall separate themselves by wilful schism, or be separated by legal excommunication ; which they seem earnestly to desire and so do we.

#### SOME GENERAL REMARKS ON BAPTISM.

There are some other remarks on the subject of baptism, made by this objector in his Lectures, which perhaps might be more properly styled incidental allusions, rather than objections. And as they may be part of that "information of the most valuable nature," I do not wish to pass them over without notice. I will therefore place them in the following order, because I think this will be the best way of making them understood by the general reader.

He says, some of the Reformers of Edward have presented clear Scriptural views on this subject. Bishop Hooper, teaches "Although Baptism is a Sacrament to be received, and honorably used by all men, yet it sanctifieth no man. And such as attribute the remission of sins to the external sign do offend." To stop here, is to give the Bishop's proposition without the demonstration, and pervert the meaning of his words. Seeing that to give the whole subject would take up too much space, I will add what I think is necessary for a full understanding only. Bishop Hooper continues : John the Baptist preached repentance and remission of sins in Christ, saying, I baptise with water. As though he said, my baptism maketh no man the better ; INWARDLY, it changeth no man ;

but I call and preach to the outward ear, I exhort unto repentance. And SUCH AS SAY they do repent, and would change the old sinful life, I wash with water. Then after other things, says, So that there are two kinds of baptism, and BOTH NECESSARY : the one interior, which is the cleansing of the heart, the drawing of the Father, the operation of the Holy Ghost : and this baptism is in man, WHEN HE BELIEVETH AND TRUSTETH THAT CHRIST IS THE ONLY AUTHOR OF HIS SALVATION. \* \* \* \* \* Likewise no man should condemn nor neglect this exterior sign, for the commandment's sake : though it have no power to purge from sin, yet it confirmeth the purgation of sin, and THE ACT OF ITSELF PLEASETH GOD, for because the receivers thereof obey the will of his commandments.

There is the pretence of a quotation from Bishop Latimer, garbled in the same manner. "Man must have a regeneration, and what is this regeneration ? It is not to be christened in water, as these firebrands expound it John iii. 3, and nothing else. \* \* \* Our new birth cometh by the word of the Living God, by the word of God preached and opened."

Latimer's subject was not baptism, but the great necessity of the preached gospel, saying "The preaching of the Gospel is the power of God to every man that doth believe. He means God's word opened ; it is the instrument, and the thing whereby we are saved, &c., \* \* \* \* \* not to be christened in water, as these firebrands (the Romanists) expound it, AND NOTHING ELSE." So in the Baptismal Services, there is the word of God, and prayer ; the solemn charge, that the baptised shall be TAUGHT as soon as he shall be able to learn, "all things that a Christian ought to know and believe to his soul's health," AS WELL as being "christened in water."

Abp. Cranmer says of Regeneration, "The second birth is by the water of Baptism, which PAUL CALLETH the bath of regeneration, because our sins be forgiven us in baptism, and the Holy Ghost is

poured into us, as into God's beloved children, so that by the power and working of the Holy Ghost we are born again spiritually, and made new creatures. And so BY BAPTISM we enter into the kingdom of God, and shall be saved forever, if we continue to our lives end in the faith of Christ."

Bishop Jewell sets forth the following as the doctrine of the Church of England, "We confess and have evermore taught, that in the Sacrament of Baptism, BY THE DEATH AND BLOOD OF CHRIST, is given remission of all manner of sin, and that not in half or in part, or by way of imagination, or by fancy ; but whole, full, and perfect of all together. So that now, as St. Paul saith, there is no condemnation to them that be in Christ Jesus."

The objector on page 37 of his pamphlet, says, "Jacob soundly remarks, what must be the case with our congregations in the use of these words, as they always must be used, without anything to qualify them, or to interfere with their natural signification ; and what the effect upon any thoughtful man, when he hears his Pastor deny in his pulpit what he affirms at the font ?" "By forced and unnatural explanations, men thus satisfy each one his own conscience ;" but do not convince others outside their circle. And that the Evangelical Clergy have not sufficiently considered or understood the way in which THOSE OUTSIDE their own ranks regard their conduct in such things.

To which I reply, that if the words complained of, WERE used in their natural signification, and without any Genevan, or Romish qualification, the "effect" would be all that could be desired : the people would be fed with the "sincere milk of the word," and would grow thereby. But, "those outside" have long wondered why their "foreign opinions" have not had more influence, and produced a better effect. I hope this exposure of some of their "forced and unnatural" objections will assist in explaining that doubtful matter. Perhaps the following statement may help to do so also ; although

it was written two hundred years ago, it meets fully and sufficiently the strongest objection of the present day. It may serve as an instance, to shew how by the good providence of God, the Church has lived through such attacks as are now made upon her; and cause us to trust to the same protecting care for her continuance.

“Then as to what he says, ‘that no man can be a minister of the Reformed Church of England who is not CERTAINLY persuaded of the regeneration of every infant baptised,’ NEITHER ALSO IS THAT TRUE. The minister truly gives thanks to God after each infant has been baptised, that it hath pleased God to regenerate him with His Holy Spirit. But it does not thence follow, that he ought to be CERTAIN of the regeneration of every infant baptised. For it is sufficient if he is persuaded of the regeneration of some only, for instance of elect infants, or, if you like, even of some only of their number, that on that account he may be able, NAY OUGHT, to give God thanks for such and all baptized. Since who is elected, he knows not; and since it is but just, that he should, BY THE JUDGMENT OF CHARITY, PRESUME, that as many as he baptises are elect, and, if any are regenerated in Baptism (which none but a Socinian or other C. abaptist will deny) regenerated.”

There is one more statement to be noticed and then this subject will be concluded. “It is left for our generation to construct a Baptismal Office in strict accordance with Holy Writ.” If they wish to join issue on this subject, I will adopt and maintain as follows, viz. :—“That there never hath been a doubt in the Christian Church, from the time of the Apostles to the present time—always excepting those who deny the Divinity of Christ, who have wandered into all errors of doctrine—that baptism is the most solemn act whereby a soul is introduced into the full inheritance of Christ’s purchased redemption, and made a member of the visible Church, to live in His faith, and to walk by His faith, and to inherit the kingdom of his faith. The papal apostasy, though it dared to add to the number of the sacraments, and to cover them

with veils of sense, durst never take the sealing virtue out of the sacrament of baptism ; nor yet the Greek Church, nor any of the communions of the Reformed Church : IT WAS LEFT TO the silent sapping and mining of the intellectual apostasy of THIS AGE to have so wasted all the strongholds of faith and everlasting institutions of the gospel, as to leave this sacrament in the minds of professors, no more than a shell without the kernel ; a husk without the food ; a sign without anything signified ; a rite, a ceremony, a form, anything or nothing—certainly not the thing written of in Scripture under the name of baptism.”

However much this sacrament of baptism may have been misused ; however much the doctrine of it may have been misunderstood and misrepresented : still I have not the slightest hesitation in saying, that whatever may be found embodied in our formularies, is true and faithful to the teaching of the word of God. And, that the object and purpose our Saviour had, in instituting Baptism, will be fully served by its being faithfully administered, and rightly received, according to the PRESENT teaching of our Church ; and, WITHOUT ANY ALTERATION being made in the Book of Common Prayer.

The foregoing statements and answers being for a SPECIAL purpose, viz. :—To meet and refute the objections to which they are joined ; I hope it will not be considered as asking too much, if I request, for the sake of peace, that they be not made the ground for new disputes. I know that on each particular of this subject almost “every man hath a doctrine ;” therefore, I have carefully avoided mixing up the different questions, in order to make the things explained as intelligible as I possibly could for the general reader. If the answers given, are found to meet the objections made, let that suffice ; and let us be thankful that such troublesome things are removed from vexing the Christian Church. But if in any thing it can be shewn that I have missed giving the true sense of Scripture or history : I refuse not to be corrected, by proper

proofs from the Word or standard testimony ; although I shall refuse to be governed by private opinion, or party sentiments. Had it been my work to have given expositions of such things only, without clearing them from objections : I could have taken a wider range, embracing more particulars. But thinking it best to clear the way first, by answering these objections, I have reserved for some future time, many things that ought to be said so as to enable any one to give a sound judgment of the whole subject. I therefore only claim to have demonstrated the following particulars :

1. That our Baptismal Services do not contain any thing that is contrary to Scripture.

2. That the Reformers of Edward, were not in any way influenced by Romish error ; but were scrupulous in their desire to be governed by God's word, when forming these and all our other religious services.

3. That the changes said to have been made subsequently in these services, as "Sanctify this water, &c.," did only affect the placing of some sentences, and did not make any change of doctrine. Also, that the custom of consecrating the water used in baptism, is neither a superstitious nor yet a mediæval practice ; but in accordance with truth and ancient usage, and conducive to piety ; and should by all means be retained. And further, the quotation made to strengthen the accusation, is either made dishonestly or in ignorance of the subject.

4. That the Rubric with respect to baptised children dying in infancy, said to have been added in 1662 : may be found in each book from 1549. And that it is shewn to be the most Protestant of all the Rubrics in the book. Also, that the ground for salvation of infants, is not Baptism, but the sacrifice of the death of Christ.

5. That the Burial Service is for the baptised members of the Church, only. And that children, or others, dying unbaptised,

being refused the use of it, is only a necessary result of the observance of order. And that the blame must attach to those persons who neglect or refuse to have their children, or themselves baptised.

6. That the substance of the Rubric concerning Sponsors, did not originate in 1662.

7. That the Church has never varied in her statements of authorized doctrine ; the ground or warrant for "asserting" Regeneration in Baptism, having been always one and the same.

8. That Baptismal Regeneration is said to be by water and the Holy Ghost. That the ground for asserting it to have taken place, is faith in the promises God has made to mankind, in the name, and for the merits of our Lord and Saviour Jesus Christ.

9. This shewn to be the teaching of the Church by her authorised documents of past and present time, and by quotations from the writings of the first Reformers.

10. That so-called Evangelical Ministers are not to be charged with inconsistency in using our Services.



## CHAP. II'

## THE CATECHISM.

Obj. I. "The Catechism changed."

Ans. The Catechism has not been changed. It was made larger at the request of the Puritans, in 1604, by an additional instruction on the nature and use of the Sacraments being placed therein, but nothing changed. The very same things, in the very same words, are continued to this day.

Obj. II. (A) "The Catechism in the Book of Common Prayer remained as imperfect at the death of Elizabeth as at her accession."

Ans. To object to the Catechism in its supposed imperfect state, and to oppose any change being made in it, can only be termed obstructiveness. If, imperfect, how could the defect be remedied without change? But before we can agree with the objector, and say that the Catechism was imperfect, at any time; we must first have a standard of perfection set up, saying what a Catechism ought to be.

The Catechism in the Book of Common Prayer, is a form of instruction necessary to be learned by all that wish to be confirmed. The very lowest qualification for a candidate to be admitted to confirmation, is, that he be able to say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue. The Bishop that confirms may now extend this requirement, and at his discretion put any one or all the questions contained in the Catechism that he may feel disposed to ask. So that it will be seen that the Catechism was PERFECT in Queen Elizabeth's time,

and is so now also ; inasmuch as it did, and does serve the purpose for which it was compiled ; I. E. to furnish a necessary form of instruction for those who wish to be confirmed.

Obj. II. (B) "It consisted of THIRTEEN questions and answers, of which FIVE taught the Romish unscriptural view of baptismal regeneration."

Ans. There are only FOUR questions that have reference to the Sacrament of Baptism. The first, "What is your Name? The second, refers to the promises of God made to Christians in that Sacrament. The baptized person having a Christian name, the promises apply to him, or her, in the general. The third, refers to and explains, the promises made in the name of the baptized, to repent, believe, and obey. The fourth, an acknowledgment of the obligation to fulfil them, with prayer for the ability to do so, and thanksgiving for the privilege.

If these are "Romish views:" then the Church of Rome either misrepresents her "views," or obscures them. But the objector is a mere child, and cannot even count five correctly, much less teach theology, or distinguish between things that differ.

Obj. III. (A) "If Edward and Cranmer had lived, the Church would doubtless have possessed a very different Catechism from the one now in the book. This is evident from the publication of another Catechism by royal authority, six weeks before the king's death in 1553. This work, the latest issuing from the reformers, may be regarded as the clearest statement of their views which we now possess."

Ans. This remark will be sufficient to shew that the objector did not understand the nature and purpose of either Catechism. The one he names as published by royal authority, was not intended to supersede that one at first prepared and placed in the book ; but to be supplementary to it. As said before, we must notice what PURPOSE each has to serve. The short Catechism in the Prayer Book, is specially for candidates for Confirmation. If we have

capacity for, and desire more extensive knowledge of Christian truth, there is a larger Catechism, both in Latin and English, sanctioned by Convocation, and set forth by authority of Queen Elizabeth ; which fully equalizes what was done in the time of Edward VI. ; and is in reality a continuance of his. Canon 79, requires "All Schoolmasters shall teach in English or Latin, as the children are able to bear, the larger or shorter Catechism heretofore by public authority set forth." Thus there is no necessity to lament the loss of a "different Catechism," for we really have it in possession.

Obj. III. (b) "In the light of the present Sacramentarian controversy, mark the wonderful contrast between the Catechism of Edward and that of Jas. I. as contained in the Prayer Book. The present document, out of TWENTY-FIVE questions, devotes SIXTEEN to the the doctrine of the sacraments, about TWO-THIRDS of the whole."

Ans. These people profess that they have taken up the unfinished work of the Puritans, and that they carry it on in the same spirit ; but, on this subject they certainly differ from the Puritans both of 1604 and 1661, who approved the mode in which the Sacramental portion of the Catechism is set forth, and requested the other portions to be treated in the same minute way. The following quotation will show this ; and further demonstrate, that the portion now objected unto was added at their request.

#### EXCEPTIONS OF THE PRESBYTERIAN COMMISSIONERS.

"In the general we observe, that the doctrine of the sacraments which was added upon the conference at Hampton Court, is much more fully and particularly delivered than the other parts of the Catechism, in short answers fitted to the memories of children, and thereupon we offer it to be considered :—

First. Whether there should not be a more distinct and full explication of the Creed, the Commandments, and the Lord's Prayer.

Secondly. Whether it were not convenient to add (what seems

to be wanting) somewhat particularly concerning the nature of faith, of repentance, the two covenants, of justification, sanctification, adoption and regeneration."

As the larger Catechism was found to be quite sufficient to meet all these things here named, the shorter one was continued without change, as being more suited to the capacities of children, and the common people.

But the objection now made to the way in which the different subjects contained in the Catechism are apportioned, and the assertion that the greatest prominence is given to the doctrine of the Sacraments ; is a necessary consequence of the subject being in a state of confusion in the mind of the objector. A want of clear perception on his part, with respect to numbers, quantity, and subjects. He says there were FIVE questions which taught the Romish unscriptural view of baptismal regeneration, in the Catechism of Elizabeth : whereas there were only FOUR that could in any way be said to refer to Baptism at all.

Then he says that NINE questions and answers were added, when the number should be twelve. There should also be a distinction made with respect to the QUANTITY contained in each question and answer, before asserting that the doctrine of the sacraments is "about TWO-THIRDS of the whole." If the importance of a doctrine is to be determined by the quantity of matter devoted to the teaching of it : then, "our generation" has discovered a new way of testing such things. But if this test is to be applied, let it be done with fairness.

To select two questions, to illustrate the fallacy and absurdity of such test : "What is your name ? which may be answered with one word. But, "What is thy duty towards thy neighbour?" would require one hundred and sixty-one, to answer it. In the Book of Common Prayer before me, I find that the Catechism takes up a space of seven columns. The first of which teaches the nature

and obligation of the Christian covenant entered into at Baptism. The second, the Articles of Belief. The next two and a half, the Ten Commandments. One, to the Lord's Prayer. The last ONE AND A HALF to the two Sacraments. So that out of seven equal portions, four and a half will be found to set forth Christian truth, in almost the very words of Scripture ; and the two-thirds of the whole, by a proper application of the objector's own rule, will be found to be reduced to ONE-THIRD. I am sorry to have to treat these subjects in such manner, but I must plead the wise king's proverb, and "answer a fool according to his folly."

Obj, III. (c) "The Catechism of the Reformers, out of sixty-seven questions, allows this subject only seven, NOT ONE IN NINE. In other words, the later Catechism makes the sacramental question six times as important as the Catechism of the Reformers. Not one of the old Reformers was living at the time of the Revision of James. Dean Nowell, who outlived the rest, died in 1602."

Ans. In this case the objector is at fault, he has made a wrong comparison of Catechisms. He has compared the LARGER one set forth by authority of Edward VI. with the SMALLER one of Jas. I. Whereas it should have been compared with what is commonly known as Nowell's Catechism, set forth by authority of the Queen and Convocation in 1570, to supply the place of the one suppressed by Queen Mary. In that, will be found about FIFTEEN OCTAVO PAGES of instruction on the Sacraments. The Church of England, since the Reformation, has always had two authorized Catechisms, a shorter and a larger one. The larger one we now have, is entitled to be considered, the last work of the Reformers on this subject : because it was prepared by Dean Nowell, and approved by Bishops Grindal, Jewell, and Cox ; as well as others contemporary with them.

Obj. IV. (A) "Bishop Overall, a highly scholastic and Sacramentarian divine, prepared the nine questions and answers at the close of the Catechism."

Ans. There are TWELVE of them. But it will be considered a very small matter by churchmen generally, who the person was that prepared them, yet Bishop Overall was a fit and proper person for the work. We place the value of them in their truth and conciseness ; and not in the number of them, or the merit of the man that compiled them. Still, it may be as well to give the reason why the addition was made. The Puritans in 1604, complained that the Catechism of the Book of Common Prayer was "too brief;" and that of Dean Nowell's, "too long for young novices to learn by heart;" and requested "that one uniform Catechism might be made, which, and none other, might be generally received." It was asked, "whether, if to the short Catechism in the Communion Book something were added for the doctrine of the sacrament, it would not serve?" King Jas. : "taxing withal the number of ignorant catechisms set out in Scotland, by every one that was the son of a good man : insomuch, as that which was catechism doctrine in one congregation, was in another scarcely accepted as sound and orthodox ;" requested that the Catechism to be set forth, be made in the fewest and plainest affirmative terms that may be. As the Puritans assented to these additions, and promised to observe and teach them, we may assume that they saw nothing objectionable in either matter or manner.

Obj. IV. (B) "These were confined to the matter of the sacraments, which are treated with far more minuteness than the Creed, the Lord's Prayer, or the Ten Commandments ; and the inference is natural from the perusal of this document, that the Church regards this subject as the most important to be brought before the minds of youth."

Ans. There is not any more minuteness of treatment than each portion of the subject requires, which is a simple statement of particulars- The Creed, Lord's Prayer, and Ten Commandments, were delivered to the Church in a fixed and permanent form, which makes the requirement with respect to them, no more, than that they be faithfully transmitted. The doctrine of the sacraments was

not delivered in any such permanent form ; therefore, it was necessary to collect it from the Scriptures. It is scarcely possible to give the simple facts in fewer words, or clearer sentences.

We ought to know, and teach positively, how many sacraments there are ordained by Christ in his Church, seeing that it is a matter of dispute. Some say, seven ; others, none ; the Catechism says, two, only. The word, Sacrament, is not an English word ; it is also ambiguous, has been taken to signify what men please to make it ; therefore, it was necessary to define how it was to be received and understood in the Church of England. The nature and purpose these ordinances have, and are intended to serve, should be stated clearly so as to guard against error. Also, the Sacraments are "to be duly used," so that it is further necessary to teach, by whom, and in what way, they may be rightly used.

When we know that of all the good things the Christian Church has received from her Lord, not one has been more abused and corrupted than the doctrine of the Sacraments : can we wonder that the Church regards this subject as important, although not the most important, to be brought before young people ? Because if you "Train up a child in the way he should go : when he is old, he will not depart from it."

I conclude, that the subject has not been treated with any more minuteness than the nature of it requires ; and bearing in mind, the superabundance of erroneous teaching with respect to it, feel grateful that we possess this form of sound words.

Obj. V. (A) "The supremacy of Holy Scripture is not even alluded to."

Ans. The supremacy of Scripture, is not an Article of Faith. But the sufficiency of Holy Scripture to make us wise unto salvation, is ; and will be found in its proper place, i. e., as the VI. of, the thirty-nine Articles.



Such ignorant cavils make it necessary to point out, that the Catechism is only a PART of a book. And that it is specially devoted to set forth a form of instruction, necessary for children to learn, so as to be prepared for confirmation. And that it takes MANY LIKE PARTS to make the book complete. It is quite enough, that each part is complete in itself ; and that the several parts, when added together, make up a complete book of devotion and instruction. An objector, might, with as much reason, complain that the whole of the Gospel was not contained in a particular chapter of the New Testament. After this explanation, it will be easy to see, that in the Calender, which is also A PART of the book, the WHOLE of the Scripture is not only "alluded to," but every chapter thereof is named, and ordered to be publicly read in the Church.

Obj. V. (B) "Faith and repentance are mentioned as they are related to Baptism, but not explained.

Ans. They are more than mentioned. I do not think it is possible for any one to say more, in so few words ; nor with all the forced explanations of modern times, to state more clearly what purposes Repentance and Faith are intended to serve, than is here done in the Catechism. "What is required of persons to be baptized ? Repentance, whereby they forsake sin ; and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament."

But in addition to this, let it be known, that it is also a part of the duty of baptized persons, to hear Sermons ; and of the Clergy, to teach and preach the whole counsel of God.

Obj. V. (c) "A distinguished author (Bentham) remarks that with the exception of the one 'allusion' to the Ten Commandments there is 'not a syllable by which in any mind to which the matter was not made known from other sources, so much as a suspicion could be produced, that any such book as the Bible had ever been written.'"

**Ans.** Frivolous nonsense ! When you walk in the light of the sun, it is not necessary to tell people that have eyes, and can use them, where the sun is to be seen, it proclaims its own presence.

Is it possible for any person to attend the services of the Church of England, without both seeing and hearing the Bible ? Is it possible to name any other Church, in which so much of the pure word of God is ordered to be read ? Is there any provision made for English speaking people, to have any other copy of the Bible in their own language, than that made and provided by the Church of England ? But, that provision was made for the youth of England's Church to know the Scriptures will be seen by the following :—

Canon. 79. “ \* \* \* \* As often as any Sermon shall be upon holy and festival days within the parish where they teach, they (all Schoolmasters) shall bring their scholars to the Church where such Sermon shall be made, and there shall see them quietly and soberly behave themselves ; and shall examine them at times convenient, after their return, what they have borne away of such Sermon. Upon other days, and other times, they shall train them up with such sentences of Holy Scripture, as shall be most expedient to induce them to all godliness.” \* \* \* \*

And from the larger AUTHORIZED Catechism, after being taught that the “Christian religion is the true and godly worshipping of God and keeping of His commandments,” the following :—

“ M. Of whom dost thou think it is to be learned ?

S. Of none other surely but of the heavenly word of God himself, which he hath left unto us written in the holy scriptures.

M. What writings be those which thou callest the Word of God and the holy scriptures ?

S. None other but those that have been published, first, by Moses and the holy prophets, the friends of Almighty God, by the

instinct of the Holy Ghost, in the Old Testament ; and afterward more plainly in the New Testament, by our Lord Jesus Christ, the Son of God, and by his holy apostles inspired with the Spirit of God, and have been preserved unto our time whole and uncorrupted."

These testimonies will suffice to shew what value we attach to the Bible. It is no fault of the Church that these things are not carried out in practice.

Obj. VI. "Elizabeth ignored the Catechism of Edward. So also did James. This document is intensely Biblical and Protestant. So much so, that it is the only document of Edward and Cranmer which was publicly stigmatized by Mary as worthy of reprobation. It was styled by her in a public proclamation, the Catechismus Reprobatus ; and this circumstance is a good reason why, as Protestants, we should look upon it with special regard ; and we should be grateful that we have this precious memorial of the truth from that noble monarch and his martyred co-laborers."

Ans. The larger Catechism of Edward VI., had neither ecclesiastical nor parliamentary authority ; it was set forth in that king's name ; and was suppressed by authority of his successor, Queen Mary. Although we may not approve her judgment in doing so, yet we cannot but say, her authority to suppress it, was fully equal to that of K. Edward to set it forth.

It was not "ignored" either by Queen Elizabeth or King Jas. ; but was one of the first things attended to by Convocation ; the substance of it was adopted, and again set forth, but by better authority than at first, as the following remarks will show.

The Convocation which met in 1562, amongst other things, were to "authorize one perfect Catechism for the bringing up of the youth in godliness, in the schools of the whole realm ; which book," it is added, "is well nigh finished by the industry of the Dean of St. Paul's ;" and that "the said Catechism once approved by the learned in the Convocation house, may be authorized to be

taught also by the Universities, and to the youth wheresoever they be taught their grammar in any private men's houses."

On the 5th Feb., 1562, Bishop Jewell with three other bishops, were appointed to examine a book called "The Catechism," and caused certain places to be altered. On the 3rd of March, 1562, the Prolocutor of the lower house, returned to the upper one, the Catechismus Puerorum, as having been unanimously approved. On the 22nd of June, 1563, a copy was sent to the Prolocutor by Sir W. Cecil, as "The book approved and allowed of the Clergy of the Convocation." It was not printed or issued before 1570. Various injunctions were published at that time by public authorities, stating, "that no Catechisms were allowed to be used, except one or other of Nowell's. These injunctions, prohibitions, &c., were, so far as thought to be applicable, in 1603, Jas. I., embodied in Cánon 79, which orders all Schoolmasters to teach children from the larger or shorter Catechism "HERETOFORE by public authority set forth."

And now having proved that the Catechism of Edward VI., instead of being "ignored" by Queen Elizabeth and King Jas. was adopted and revised by some of the FIRST REFORMERS, and ordered to be taught to the youth of the whole realm. I may retort, and say, why has the objector IGNORED. or suppressed all mention of this authorized document of the Church of England? Was it from ignorance? Then he is not competent to teach on such subjects. Was it from design? Then he is deceitful, and cannot serve the cause of Him who is "the truth." In either case, it must be admitted, that such persons are not fitted for the position assumed.

1. I may here claim to have demonstrated that the Catechism was not changed.

2. That it was not imperfect, but sufficient for the purpose it was intended to serve.

3. That it does not teach any Romish views of Baptismal regeneration.

4. That the substance of the larger Catechism of the first Reformers, is still an authorized formulary of the Church.

5. That the two-thirds proportion theory is absurd nonsense.

6. That the comparison of Catechisms made, is unjust, the larger being compared with the smaller.

7. That the treatment of the doctrine of the sacraments, has not more minuteness of detail than the subject requires.

8. That the Catechism is only a PART of a book.

9. That no Church has a greater value for God's word, or takes more pains to make it known, than the Church of England does.

10. That neither did Queen Elizabeth, nor yet King James, ignore the Catechism of Edward VI.



## CHAPTER IV.

## THE COMMUNION.

Obj. I (A) "Bishop Tomline writes : 'Several alterations were made in the Service and Rubric, to conciliate the Roman Catholics.'"

Ans. Assuming, not granting, this to be true, there would not be any thing contrary to Christian duty or charity in striving to effect it ; unless, in order to accomplish their design, if such they had, the Revisers introduced doctrines and ceremonies contrary to Christian faith and custom. We must therefore try and ascertain the truth of this from the nature of the alterations made. Their work is before us, their purpose and intentions, they have not left on record. But I here strongly protest against all such assertions being received, because they have nothing better to support them than mere conjecture.

Obj. I (B). "The Rubric referred to is thus spoken of by Heylin, a High Church historian : 'They expunged also a whole Rubric at the end of the Communion Service, by which it was declared that kneeling at the participation of the Sacraments was required for no other reason than for a signification of the humble, grateful acknowledging of the benefits of Christ, given therein unto the worthy receiver, and to avoid that profanation and disorder which otherwise might have ensued ; and not for giving any adoration to the sacramental bread and wine there bodily received, or in regard of any real and essential presence of Christ's body and blood.'"

Ans. This is a false statement. What the objector here calls a "Rubric," is, properly, a "Declaration;" and was so named from the first. It never had a right to a place, either in, or with the

Communion Service, before 1662. Neither was it a part even, of the book of 1552 ; but was set forth by royal authority AFTER the book was published and signed. I will give the following statements to prove this to be true.

“ The Book of Common Prayer having the last year (1551) been carefully revised and corrected by the Archbishop and others, the Parliament in April this year (1552) enacted that it should begin to be used everywhere at All Saint's Day next. And accordingly, THE BOOK WAS PRINTED against the time, began to be read in St. Paul's Church, and the like throughout the city. But because the posture of kneeling was excepted against by some, and the words used by the Priest to the communicants, at the reception of the bread, gave scruple, as though the adoration of the Host were intended ; therefore to take off this, and to declare the CONTRARY to be the doctrine of the Church ; — Oct. 27, A letter was sent from the Council to the Lord Chancellor, to cause TO BE ADDED TO the Book of Common Prayer lately set forth, a DECLARATION SIGNED BY THE KING touching the kneeling at the receiving of the Communion.”

The next quotation will shew, that this is not the first time this same thing has been called in question, and understood as I now explain it.

#### THE EXCEPTION OF THE PRESBYTERIAN COMMISSIONERS.

“ And we desire that the following Rubrick in the Common Prayer-book, in 5 and 6 Edw., established by law as much as any other part of the Common Prayer-book, may be restored for the vindicating of our church in the matter of kneeling at the Sacrament (although the gesture be left indifferent) : ‘ Although no order can be so perfectly devised, &c.’ ”

#### ANSWER OF THE BISHOPS.

“ This rub. is not in the Liturgy of Queen Elizabeth, nor confirmed by law ; nor is there any great need of restoring it, the



world being now in more danger of profanation than of idolatry. Besides, the sense of it is declared sufficiently in the 28th article of the Church of England."

The Liturgy of Queen Elizabeth, confirmed by law, as 1 Eliz. c. 2, A.D. 1559, was the book of 1552 with one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of Litany altered and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other or otherwise." If, therefore, this "Declaration" had been legally a part of the book, it would have been confirmed by this Act, as much as any other part; or named in the exception. But as it was not even NAMED, the evidence is conclusive that it was as stated, a proclamation made by the King; having only the same authority as "Injunctions" of Queen Elizabeth, viz. :—to provide temporarily for pressing matters, until the subject could be settled by proper authority. But that which ought to set the matter at rest and silence objections, is the difference in the wording of the Declaration of 1552, and that of 1662. K. Edward, in his proclamation, says: "Whereas it is ordeyned in the Book of Common Prayer, &c. \* \* \* \* \* WE DO DECLARE, &c." It must be evident that it is the King himself speaking in his own name and by virtue of his authority. But the language of that of 1662 assumes the AUTHORITY GIVEN TO THE BOOK ITSELF: by consent of Church and State. "Whereas it is ordained IN THIS OFFICE for the administration of the Lord's Supper, &c. \* \* \* \* \* It is hereby declared, &c."

I find that many historians have spoken of this objection as a valid one, most likely copying one from another; but it will now be evident that it never had ecclesiastical or parliamentary sanction before 1662 and therefore was not legally a part of the book before that time; and further would have nothing to do with conciliating the Roman Catholics, neither was it expunged.

Obj. II. "Another alteration in the Communion Service was with respect to THE FORM OF GIVING THE ELEMENTS. In the first Book of Edward, 1549, the words used were: 'The body or blood of our Lord Jesus Christ preserve thy body and soul to everlasting life.' 'Which words,' says Bishop Burnet, 'were left out in his second Liturgy, as favoring the corporal presence too much; and instead of them these words were ordered to be used in the distribution of that sacrament: 'Take and eat,' &c. \* \* \* \* 'Drink this,' &c. They now joined together these in one."

Ans. I have made strict search in all the books at my command, from which I could expect to obtain information on this subject: but have not found any POSITIVE evidence whereby I could give a clear statement to shew WHY the form used in administering this Sacrament, was changed in the time of Queen Elizabeth. But from what I have obtained, I hope to make it manifest by INFERENCE, that there is not the least ground for objection.

In the "Order of the Communion" published in 1548, the following words were said at the delivery of the elements: "The body of our Lord Jesus Christ, which was given for thee, preserve THY BODY unto everlasting life. The blood, &c., \* \* \* preserve THY SOUL to everlasting life." This being misrepresented, some saying that the body of Christ was given for preserving the body, and the blood of Christ for preserving the soul: it was therefore immediately changed, and made to read "preserve thy body and soul" in each statement; same as may now be found in the first sentence of the form we use. But "by the curiosity of the minister and mistakers, rather than of any other worthy cause," it became necessary in 1552 to take that form away altogether, and to replace it by "Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving." And, "Drink this in remembrance that Christ's blood was shed for thee, and be thankful." Words, which were never in any Liturgy before.

In 1553, the whole service of the Church of England was abolished, and the Romish worship substituted for it. So that

when Queen Elizabeth came to the throne, THAT was the religion established by law, and would prevail, until new orders could be taken.

In 1559, the Queen began anew the work of reformation, and with respect to this particular, the sentences already quoted were combined, and made one form ; which has been in use from that time to the present day.

In tracing the subject in history, we find that in all churches, from the earliest times, the Bread and Cup were given as the Sacramental Body and Blood of Christ. And accordingly in the words used at the distribution, were always called by the name of his Body and Blood ; the name by which our Saviour himself called those elements, the bread and wine, when he gave them to his disciples. Matt. xxvi. 26-28.

And St. Paul in his first Epistle to the Corinthians, chap. x. 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ?"

John a'Lasco ; is quoted with approbation by the objector. He was pastor of a congregation of foreigners who had taken refuge in England. At that time, 1552, he used this form of words in his church, at the delivery of the bread : "Accipite, edite, et memineritis corpus Domini nostri Jesu Christi pro nobis in mortem traditum esse in crucis patibulo, ad remissionem omnium peccatorum nostrum."

These sentences have a sound basis, and are of the very essence of the Gospel ; it is therefore surprising, that any person asserting the "supremacy of Scripture," or claiming to be "evangelical," should ever call them in question ; or that they should be thought to favour the corporal presence.

Obj. III. (A) "Heylin writes : 'Then to come up the closer to the Church of Rome, it was ordered by the Queen's injunctions, that the sacramental bread (which the Book required only to be made of the finest flour) should be made round in fashion of the wafers used in the time of Queen Mary.'"

Ans. Heylin is not a good authority ; his remarks are imaginary, and as may be seen, not governed by facts. The "Injunctions" were not intended to bring us "closer to the Church of Rome ;" that church provides the "Host," unleavened, thin, flat, of a circular form, and has certain mystic signs impressed on it.—Whereas it is ordered that the "sacramental BREAD be made and formed plain, WITHOUT ANY FIGURE thereupon."

It was an order to return to the custom of Edward VI. time ; and to ABOLISH that introduced by the Church of Rome, in the reign of Queen Mary.

Queen Elizabeth's injunctions : An admonition to simple men deceived by malicious.—"Item, where also it was in the time of Edward the Sixth used to have the sacramental bread of common fine bread ; it is ordered for the more reverence to be given to these holy mysteries, being the sacraments of the body and blood of our Saviour Jesus Christ, that the same sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compass and thickness, AS THE USUAL BREAD AND WAFER, heretofore named singing cakes, which served for the use of the private mass."

Archbishop Parker, and other bishops, gave "Interpretations and further Considerations" of the Injunctions ; on this particular, we have "Item, That the communion BREAD be thicker than it is now (1559) commonly used.

The FINAL order of the Church may be seen in the 20th Canon, 1603 :—BREAD AND WINE TO BE PROVIDED AGAINST EVERY COMMUNION. The Churchwardens, etc. \* \* \* \* provide a

sufficient quantity of fine white Bread, and of good and wholesome Wine, etc.

And in the Rubric now in the book, and which is nearly the same in each edition of it : " To take away all occasion of dissension and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice, that the Bread be such as is usual to be eaten ; but the best and purest wheat Bread that conveniently may be gotten."

The objector ought to have known, that this objection could have nothing whatever to do with the present edition of the Prayer Book, or influence our practice in any way ; seeing that it was only a temporary arrangement, and for which there was great need at the time. But if we may judge the amount of knowledge he is possessed of, by the remark he has made, saying, " which the Book required only to be made of the finest flour ;" it is evident that he, like many others, has much yet to learn, and common prudence should teach him to keep silence until he knows better.

Obj. III. (B). " She (Q. Elizabeth) also ordered, that the Lord's Table should be placed where the altar stood."

Ans. I should quote this as an evidence of the Queen's Protestantism. Very few Protestants would complain that she preferred to use the term " Lord's Table," to that one which designates it an " Altar." But zeal WILL sometimes outrun discretion.

However, the truth is, the Queen simply speaks of it as " the holy table." And the placing of it where the altar stood, was " for observation of one uniformity throughout the whole realm, and the better imitation of the law in that behalf."

The Injunction is headed, " For tables in the church." I will try and give the essence of it. No sooner had this Queen ascended the throne, than many persons, in excess of zeal, began to make changes in the churches without authority ; and amongst other

things, to break down the altars and remove them. The Queen, wishing to put a stop to such lawless proceedings, orders, that "no altar be taken down but by oversight of the curate of the church, and the churchwardens ; or one of them at the least, wherein no riotous or disordered manner be used." And that the holy table in every church be decently made, and set in the place where the altar stood, i. e. Such position was to be the PERMANENT place for it. But if not found to be convenient, it might be moved when the communion of the Sacrament was to be distributed, "so that the minister might be better heard, &c." After which "the same holy table to be placed where it stood before."

Obj. IV. "We must simply allude to the changes in the same Romish direction in the Office for the Lord's Supper. They are not very noticeable ; and with one who is not very familiar with the Theological tenets of these Carolinian divines, and with the Romish controversy, they would readily escape notice. Elizabeth, however, as we have seen, had so thoroughly tampered with the work of Edward & Cranmer, as to leave but little necessary to be done in the same direction."

Ans. As these "changes in a Romish direction" in this office, are here only "alluded to," I shall only make a slight comment.

They cannot be of very much importance when they are "not very noticeable ;" and as the objector himself is not VERY FAMILIAR with the Romish controversy, he has made a few selections from "a High Church writer," Alexander Knox, from Dr. Pusey, and from Dr. Newman ; which shall receive attention in due order.

In so far as I have replied to these objections, and those yet to follow, I claim to have made it manifest that the ONLY "tampering with the work of Edward or Cranmer," has been that done by the objector himself.

Obj. V. (A) "A High Church writer, Alexander Knox, refers to the 'insidious' manner in which the changes were made by these artful ecclesiastics. He says : 'The revisers seized the opportunity

(contrary to what the public was reckoning on) to make our Formularies not more Puritanical, but more Catholic. They effected this, without doubt, stealthily; and, to all appearances, by the minutest alteration; but to compare the Communion Service, as it now stands, especially its Rubrics, with the form in which we find it, previously to that transaction, will be to discover that without any change of features which would cause alarm, a new spirit was then breathed into our Communion Service."

Ans. The quotation from Alexander Knox, is not entire, so as to give a proper understanding of what he said, nor yet correct in copy. Knox says, "The distress of the Church had more than ever endeared her to her genuine children and served to abate all undue Protestant zeal." And in effect, although the Puritans had expected to have had some changes favorable to themselves made in the service book by a revision of it; yet it ended in bitter disappointment to their hopes; the changes went against them, and were more Catholic—not Romish. This he says was effected stealthily, by minute alterations of the Communion Service, especially the rubrics. Without any change of features to cause alarm, having a new spirit breathed into it. And explains by the following, which the objector "conveniently" omitted:—"Principally by a few significant circumstances in the manner of conducting the business which were fitted to impress the devout, though certain to be fully understood only by the initiated."

As this question is too occult and fanciful, to have any real influence on any person, save the "initiated;" and as I am not one of the "initiated;" I think it will be labor in vain to try and make anything of it. Of this I am certain, it is not in accordance with the facts, and has no practical bearing on the subject.

The word "stealthily" does not apply; for the work was done openly, in Convocation, fully and freely discussed, and afterwards passed through both Houses of Parliament.

The part the Puritans had in the "Revision," failed altogether,



on account of their inability to sustain it, as any well read person knows, and as I will shew when treating of that particular.

On the strength of the word "stealthily," the objector has taken occasion to DECLAIM against the Ritualists ; but as he says himself "the issue to-day is not between the Ritualists and the Reformed Episcopalians." I shall consider this an inadvertence, and proceed.

Obj. V. (B). "I will briefly notice these stealthy changes. I have stated with respect to the Rubric of 1552, where, with reference to the posture of KNEELING, it is declared, no 'adoration is done, or ought to be done, either unto the sacramental bread and wine then bodily received, or unto any REAL or essential presence there being of Christ's natural flesh and blood,' one of Elizabeth's Romanising steps was to expunge altogether this denial of the "real presence."

Ans. I must again protest against this use of the term "stealthily," and the objector's improvement of it—stealthy changes—there is no warrant for it being used, it is a mere assumption, not capable of any proof. But it is equal to charging the members of the Church of England with being partakers in a crime. For, to steal, is either to take by force or otherwise, what is not your own ; or to take away secretly what is another's, without consent of the owner ; neither of which cases, or any other like ones, can be charged against us, with truth. The Prayer Book is the lawful property of the English Church, and recognized as such all the world over ; the State and Convocation being the proper guardians of it. Changes have been, and may again be made in it, when a majority can be found to agree to do so ; the last changes made in it, were made by lawful authority in 1662, and in the most public manner possible. The contents of the book are all honest truth, and were honestly obtained ; and nothing done stealthily ; to say otherwise, is to utter slander against the Church and nation.

I have already shewn conclusively, that what is now again miscalled a Rubric, was properly a "Declaration ;" set forth by the

authority of King Edward VI., was only temporary ; and never at any time before 1662, a lawful portion of the book. Therefore to say that it was "expunged," is not, and cannot be true.

Before asserting that this is "one of Elizabeth's Romanising steps," or that she caused it to be "expunged :" let the objector first establish the fact, that it was a part of the book, and a legal part thereof. Then his objection might be worth considering ; but until he does so, (and he never can) his objection has no more value than a dream, or the ravings of a brain-sick person.

Obj. V. (c). "What did these shrewd Sacramentarians of Charles II. do in this connection ? They reinstated the Rubric of Edward, but changed it in its most important feature, by expunging the words 'real and essential,' and substituting the word 'corporal' in its stead, thereby conveying the idea that the Church believes in the 'REAL AND ESSENTIAL' presence of Christ in the bread and wine, but one which is not 'corporal' or 'physical,' or 'sensible.'"

Ans. "These shrewd Sacramentarians," whoever they were, would only have a vote equal to their number. The changes were made and sanctioned by both Houses of Convocation. by the Lords and Commons as well, and carried by a majority of each. So it was the voice of the whole nation that agreed to it. If by "these shrewd Sacramentarians," the Bishops &c., of the Savoy Conference are alluded to, it will scarcely apply ; because they declared that there was no necessity for the Rubric being restored, vide p. 74.

The "Rubric" appears to be a very "strong" point with the objector. But as it was not "expunged," so neither was it "reinstated ;" and neither is it a "Rubric." At the first it was called a "Declaration." In 1662, it was called a "Protestation !" And then for the FIRST time found a lawful place in the Book of Common Prayer. I scarcely think "shrewd Sacramentarians" would have anything to do with such a Protestation.

"Changed in its most important feature :" should be, changed

in the words used for illustration. Because the most important feature in the Declaration, as also in the Protestation, is, to signify what is meant by the act of kneeling, when receiving the Lord's Supper, viz. :— ' Our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue.' And lest the act might be misconstrued, to declare "That thereby NO ADORATION is intended, or OUGHT TO BE DONE, either unto the Sacramental Bread or Wine there bodily received, OR UNTO ANY CORPORAL PRESENCE OF CHRIST'S NATURAL FLESH AND BLOOD."

"Expunging the words 'real and essential,' and substituting the word 'corporal.'" The Protestation is not only a declaration of our intention and purpose in kneeling, when receiving the Lord's Supper : but also a protest against Transubstantiation. When it is understood that the decrees of the Council of Trent, were promulgated AFTER the death of Edward VI., and that some things therein decreed have a bearing on this subject, (as the following quotation) : it may perhaps be allowed that the word "corporal," is more effectual in this place as a protestation than the words taken away.

Decree of Council of Trent, Oct., 1551.

Caput. IV. De Transubstantiatione. Quoniam autem Christus redemptor noster, corpus suum id, quod sub specie panis offerebat, vere esse dixit : ideo persuasum semper in Ecclesia Dei fuit, idque nunc denuo sancta hæc Synodus declarat, per consecrationem panis et vini conversionem fieri totius substantiæ panis in substantiam corporis Christi Domini nostri, et totius substantiæ vini in substantiam sanguinis ejus ; quæ conversio convenienter et proprie a sancta Catholica Ecclesia Transubstantiatio est appellata."

That this was ONE purpose the "Protestation" was intended to serve may be seen from the following part of it : "For the

Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored ; (for that were idolatry, to be abhorred of all faithful Christians) : and the natural Body and Blood of our Saviour Christ are in Heaven, and not here ; &c."

" Conveying the idea that the Church believes in the REAL AND ESSENTIAL presence of Christ in the bread and wine." How can an idea be CONVEYED without words ? Then where are the WORDS to shew that the Church teaches any such thing as a " real and essential " PRESENCE IN the Bread and Wine ? It is as plainly said, as words can express it ; that there is not ANY PRESENCE in the Sacrament, of Christ's NATURAL Flesh and Blood. And that the BREAD AND WINE REMAIN IN THEIR VERY NATURAL SUBSTANCES.

There is not in this " Protestation," any mention made of a PRESENCE of Christ BEING THERE, in any way or form whatever. It is simply a denial of Transubstantiation ; and therefore, to adore the Bread and Wine used as a Sacrament would be " Idolatry, to be abhorred of all faithful Christians." So that the act of kneeling, intends and signifies no more than a grateful acknowledgement of the benefits faithful people receive from Christ's sacrifice.

But there is no ground even for an inference, for the Church HAS defined in what manner " The Body of Christ is given, taken, and eaten in the Supper : " as in Article xxviii., " ONLY (VERY exclusive) after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith."

Now if the objector had wished to deal honestly and intelligently with the Book of Common Prayer, why did he say, that the Church conveys the idea, that she believes in a " presence of Christ in the bread and wine, but one which is not ' corporal,' or ' physical,' or sensible," and stop there ? Why not have completed the matter, by stating what the Church does believe, viz : that " Christ is present ONLY

after an heavenly and spiritual manner?" Well, it must be either from ignorance or design. Therefore, reader, beware! "They that are such serve not our Lord Jesus Christ."

Obj. V. (D) "And it is on this change in this Rubric that the Ritualists and Sacramentarians have planted themselves, and their position cannot be shaken."

Ans. Say, not by me, Rev. Mason Gallagher, Presbyter of the Reformed Episcopal Church.

This very Declaration, or Protestation, here called a Rubric; at first, began "Although no order can be so perfectly devised, but it may be of SOME, either for their ignorance and infirmity, or else of malice and obstinacy, misconstrued, depraved, and interpreted in a wrong part, &c.;" which shews that misconstruction is not an unlooked for occurrence. But I should hope, that if any persons have misconstrued, &c., their ignorance &c., might yield the "position," to better knowledge. For "brotherly charity willeth, that so much as conveniently may be, offences should be taken away."

Obj. V. (E) "Says Dr. Pusey: 'I have explained the word 'corporal' by 'carnal' or 'physical,' because the framers of this Rubric DELIBERATELY rejected the denial of the words 'real and essential' which stood in the first Articles under Edward VI., and substituted the word 'corporal.'"

Ans. I have not any means by me, of verifying this quotation, or knowing in what sense it is used by Dr. Pusey in this connection.

The word "corporal," was used by the first Reformers, in a sense equal to, or synonymous with "real," as in their Article 29, "it becometh not any of the Faithful to believe or profess, that there is a Real—or—Corporeal presence (as they [Church of Rome] phrase it) of the Body and Blood of Christ in the Holy Eucharist."

So the Church still uses that word to protest the error of Transubstantiation, which the Church of Rome expresses chiefly by that term : as seen in their "Corpus Christi" processions, &c.

Obj. V. (F) "The statement of the English Catechism that the body and blood of Christ 'were verily and indeed taken and received in the Lord's Supper,' taken in connection with the history of this Rubric, settles conclusively what is the doctrine of the Church of England on this point."

Ans. CAN this be from ignorance? Whatever the motive, I doubt not but that by merely giving this subject in full, to make manifest what is considered to be the acme of baseness and deception—a partial quotation.

"Q. What is the outward part or sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. What is the inward part or thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken, and received by the faithful in the Lord's Supper."

There is not the slightest connection between this part of the Catechism and the "Rubric;" the latter, being first compiled in 1552, had but a short life, and not again recognized for one hundred years, while the Catechism quoted was set forth in 1604; the distance of time between these subjects finding a place in the book will shew that they have each a different purpose to serve.

Obj. V. (G). "Dr. Jacob remarks, p. 14, The other Revision at the restoration of Charles II., after the Savoy Conference (1660), restored the Rubric about the Kneeling of Communicants, with a significant alteration, which indicates the Sacramental leanings of the time, and made another step in the anti-Reformation road. And it is to be remembered that these two additions, respectively introduced on these two occasions, proved partly the ground of the defendants in the notable Bennet case, and thus helped to legalize a

new approach to Transubstantiation and Host worship in the Church."

Ans. Dr. Jacob's remarks are merely a repetition of some of the objections replied unto already, and shew that he is ANOTHER who has mistaken the subject and purpose of the Protestation. It is not possible for words to be put together so as to form a stronger protest against Transubstantiation and Host worship, than those which form the Protestation these people here object against. If they would cease to speak of and consider it as a "Rubric," and call it by its proper name instead ; and had penetration enough to perceive that instead of affording any ground for legalizing the things objected against it, it was a stern, fixed condemnation of such doctrine and practice, they would take a contrary course. But ignorant people, and fanatics, in their blindness : frequently destroy things of the highest value ; and then, when they come to their proper senses, wish they had them back again. Let them take the warning in good time, and in good part, in all conscience 'tis well meant.

Obj. V. (H). "The ablest of the Oxford Tract writers, Dr. Newman, says of these Formularies : 'They were drawn up for the purpose of including Catholics ; and we are using them for the purpose for which their authors framed them.'"

Ans. Dr. Newman, is chargeable with ambiguity in so using the word "Catholic," being just as likely to DECEIVE, as to instruct. He is further chargeable with inconsistency in saying one thing, and doing another ; for he has EXCLUDED himself.

The Formularies, as the "authors" of them state, were drawn up for the purpose of uniting the English nation in one form of religious worship ; and declare that there is nothing in them that either Protestant or Romanist could justly except against.

But, how is it, if they were drawn up for the purpose of including Catholics—if by this is to be understood Romanists; as I



think the objector intends to insinuate—they do not now include Dr. Newman? They have not been “Revised” since those “Tracts” were written. This should be proof conclusive that they are not Romish. And how is it that they do not now include “Protestants?” When such persons as Dr. Newman and Rev. Mason Gallagher must SECEDE, because they UN-“justly” except to them, and cannot use them, it must shew that the formularies are neither Romish, nor Genevan—but Catholic. And that these people “went out from us, but they were not of us; for if they had been of us, they would NO DOUBT have continued with us: but THEY WENT OUT, that they might be made manifest that they were not all of us.” I John ii. 19.

Obj. V. (1). “There is no answer to Dr. Pusey’s argument; and the only alternative for any honest, sincere and enlightened Protestant, is Revision or Secession.”

Ans. I am not certain whether the objector here means Dr. Pusey’s or Dr. Newman’s argument; but let it be which it may, I fear from the display he has made of his abilities in these “Lectures,” that HE would NOT be able to contend with either of them in an argument.

There is ANOTHER alternative, besides those named of Revision or Secession, for an “honest, sincere and enlightened Protestant: and that is, a CLEARER PERCEPTION of honesty, sincerity and truth, mingled with that charity described by St. Paul, in I Cor. xiii., 4-6.

Obj. VI. (A). “Again, Cranmer had inserted in the Service these words: ‘wherefore, it is our duty to render most humble thanks to Almighty God, our Heavenly Father, for that he has given his Son, our Saviour Jesus Christ, not only to die for us but also to be our spiritual food and sustenance: as it is declared unto us, as well by God’s word as by the Holy Sacrament of his body and blood.’”

Ans. The objector must either have “extracted” this objection from page 326 of “A view, &c.” for he gives EXACTLY the same

quantity, with the same errors ; and begins with the same two words "Wherefore it" which are not in the original ; alters "Sacraments," to Sacrament ; and omits "blessed." Or, if copied from the original, then he has "tampered" with it, and failed to perceive, that "wherefore," is not a SUITABLE word to begin with, and the omission changes the force of his objection.

I will put it to the objector's own conscience, whether as an "honest, sincere, and enlightened Protestant," he can consistently apply to ANY persons, the term "Stealthy Sacramentarians ?"

The second book of Edward VI., begins with "Dearly beloved, forasmuch as our duty is to render to Almighty God our Heavenly Father, &c." The book of 1662, has the following form of notice to be read, stating when the Sacrament is to be administered, preceding the exhortation ; which is not in the book of 1552, and which would of necessity cause a change to be made in the manner of wording it. "Dearly beloved, on ——day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ ; to be by them received, in remembrance of his meritorious Cross and Passion ; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven."

Obj. VI. (B). "Here the Sacrament, as a means of grace, is put on an EQUALITY with the word of God, and not above it. But this statement appears not to have suited these stealthy Sacramentarians ; so they struck out all allusion to the word of God in this passage as a means of grace, and altered the statement to read thus : 'but also to be our spiritual food and sustenance in that Holy Sacrament.'"

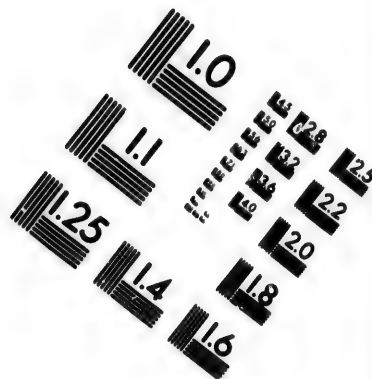
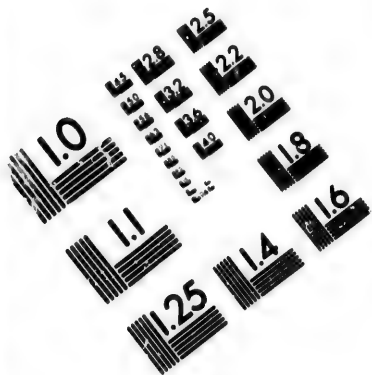
Ans. There is not any "allusion" either to the Sacrament, or word, being a means of grace, in either exhortation. But a statement that the SACRAMENT DECLARES, and the WORD DECLARES, that God hath not ONLY given His Son to DIE for us ; BUT ALSO to be our spiritual food and sustenance in that holy Sacrament. Which

statements may be proved by our Saviour's own words, "I am the living bread which came down from heaven : if any man eat of this bread, he shall live forever : and the bread that I will give is my flesh, which I will give for the life of the world. So he that eateth me, even he shall live by me. The words that I speak unto you, they are spirit, and they are life. God sent not his Son into the world to condemn the world ; but that the world through him might be saved. For as often as ye eat this bread, and drink this cup, ye do shew"—declare, make manifest, "the Lord's death till he come."

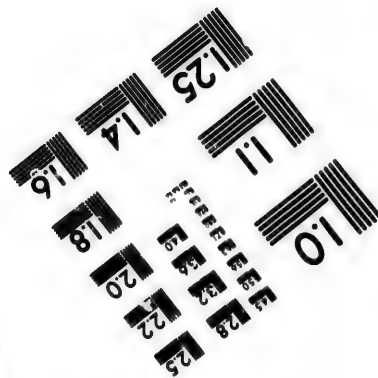
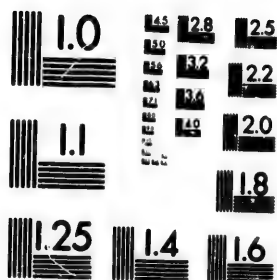
In each book the same truths are declared, viz. : that CHRIST died for us; that CHRIST is our spiritual food and sustenance. And, that the Sacrament of the Lord's Supper declares these things, and is a means of communicating to the faithful those benefits Christ obtained for mankind, as well as the word preached. There is not any comparison made of one "means" with another, much less a placing of one above another ; neither is there any confusing or confounding of subjects, in any part of the service ; but each and all the appointed means of grace, are used and mentioned in their proper order. The omitting to mention "God's word" in this Exhortation, is well supplied by the statement introduced in 1662, "His meritorious Cross and Passion, &c.," which does more than "allude" to it ; for it gives us one of the most precious truths the word contains—remission of sins ONLY through the merits of Christ's death.

Obj. VI. (c). "We are not surprised at the remark of Fisher, p. 311 : 'We certainly hold that however slight the appearance, a more objectionable alteration—or one more palpably indicative of the old mediæval notion of SACRAMENTAL efficacy—has never yet been introduced into the Prayer Book since its first establishment upon a professedly Protestant basis. \* \* \* \* \* It amounted entirely to a repudiation of Evangelical doctrine, as emphatic and unequivocal as even the most inveterate admirer of the ecclesiastical theory of Laud himself could reasonably be expected to require.'"





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Ans. This "objectionable alteration" can be such only to those persons who fail to comprehend the SENSE of the words and confuse the subject brought before them. That the Church should publicly name the Lord's Supper as an "efficacious" means of declaring the Lord's death until he come ; or make mention of the benefits procured for man thereby ; and how we LIVE by the death of Jesus, and have remission of sins by his blood being shed : ought not to surprise anyone who knows for what purpose the Sacrament of the Lord's Supper was ordained.

The Book of Common Prayer is established on a "more sure" basis than the changeable opinions of would-be Protestants of the nineteenth century.

If to declare that Christ-Jesus is our spiritual food in the Sacrament that He himself instituted for that very purpose, be to repudiate modern Evangelism : then we must repudiate it, and "agree to differ ;" we cannot consent to drink the NEW wine, having tasted the OLD, we prefer it, and say, "the old is better."

The only PRACTICAL portion of Abp. Laud's theory, that I know of, affecting this subject in the present day, is that contained in what is commonly known as the Scotch Liturgy of 1637, which, in this Exhortation, follows the second Book of Edw. VI. ; so that these objectors, in their ignorance of the subject, are either "inveterate admirers of the ecclesiastical theory of Laud," or misunderstand and misrepresent what he held and taught.

Obj. VI. (D). "This alteration is the more important as it is in the form of a 'doctrinal statement' uttered in the presence of the whole congregation to whom the exhortation is emphatically addressed. This marked depreciation of the word of God, and undue exaltation of Sacramental grace, is step number SEVEN Romeward."

Ans. The alteration makes a better arrangement, and is confined to the subject named, and duty to be performed. It would doubtless be very much better, if in this present time, we had MORE



"doctrinal statements" of a like nature, and fewer speculative theories, by such means the people would be so much more effectually built up in the faith. I fear that very few persons outside the Church of England, as frequently hear such a clear and distinct statement made of an important truth as this now objected unto. The Sacrament of the Lord's Supper, was instituted that it might "be received in remembrance of Christ's meritorious Cross and Passion." His own command, given the same night that He was betrayed, was "This do in remembrance of me." The Blood of Christ is that "whereby ALONE we obtain remission of our sins and are made partakers of the kingdom of heaven."

I must say I fail to see how this can with truth, be called, a "marked depreciation of God's word."

What is properly "The Exhortation," I never heard read in the Church in my life. The intention of the compilers of it, was, that it should serve when there was no sermon on the subject : or, no reading of the Homily "Of the worthy receiving of the Sacrament of the Body and Blood of Christ."

The Church of England, so far from "depreciating," reads in her public services, MORE of the pure word of God than any other Church in Christendom. IS THE ONLY CHURCH that orders the word of God to be WRITTEN ON HER WALLS. She gives to the Sacraments that place and importance they ought to have in Christ's Church ; no more ; no less.

We are not affrighted at this "step number SEVEN Romeward." Bishop Ridley, who said, I dare not take one step except the word of God holds me by the hand, yet took a step in that direction. For he commends this statement of Gelasius, who was Bishop of Rome, A. D. 492. "The Sacraments of the body and blood of Christ, which we receive, are godly things, whereby, and by the same, we are made partakers of the divine nature : and yet, never-

theless, the substance or nature of the bread and wine doth not depart or go away."

And says of this, "Can anything be more plainly spoken, than these words against the error of transubstantiation ; which is the ground and bitter root, whereupon spring all the horrible errors before rehearsed."

Obj. VII. (A). "Another change was made which seems to give countenance to the notion that "some mysterious virtue, as according to the Roman Catholic view, is infused into the elements by the Priestly act of Consecration. We find a Rubric in the older Books which reads thus : 'And if any of the consecrated bread and wine remain, the curate shall have it for his own use.'"

Ans. I here charge the objector with a gross interpolation, which, if from ignorance, should convince his followers that he is not to be trusted ; but if from malice, then he is to be avoided. This subject is not so much as mentioned in the first book of Edw. VI. At that time, the Pastors and Curates provided the bread and wine at their own cost ; and were to be compensated for the same by the people paying "their duties."

In the second book of Edw. VI., the bread and wine is ordered to be provided by the Curate and Churchwardens at the cost of the parish. And a Rubric orders : "And if any of the bread and wine remain, the Curate shall have it to his own use."

Now mark well the difference between the truth and the falsehood, it is an important one. The word "consecrated" IS NOT THERE AT ALL ! This cuts away the foundation, the superstructure or inference falls to pieces, and the objector stands convicted of a piece of gross imposition. And the very worst kind of imposition, an imposition in religion ; changing the good meaning of a document by introducing a word, so as to give it an evil meaning.

Obj. VIII. (B) "To make this Rubric consistent with the sacramental teachings of other portions, it was thus altered : 'And

if any of the bread and wine remain unconsecrated, the curate shall have it for his own use : but if any remain of that which was consecrated, it shall not be carried out of the church, but the Priest, and such other of the Communicants as he shall then call unto him, shall, immediately after the blessing, reverently eat and drink of the same."

Ans. The Rubric was made "consistent" with the rest of the Service of the Church, which is, the doing "all things decently and in order." This will be made apparent by the following: Bishop Cosin says: It is likewise ordered, that 'if any of the Bread and Wine remain, the Curate shall have it to his own use.' Which words some Curates have abused and extended so far to suppose, that they may take all that remain of the CONSECRATED BREAD AND WINE itself home to their houses, and there eat and drink the same with their common meats; at least the Roman Catholics take occasion hereby to lay this negligence and calumny upon the Church of England, whereas the Rubric only intends it of such Bread and Wine as remains UNCONSECRATED, &c. And therefore for the better clearing of this particular, some words are needful here to be added whereby the Priest may be enjoined to consider the number of them which are to receive the Sacrament, and to consecrate the Bread and Wine in such a near proportion as shall be sufficient for them; but if any of the CONSECRATED Elements be left, that he and some others with him, shall decently eat and drink them in the Church, before all the people depart from it."

So it is now evident, that the Rubric was amended to correct a disorderly practice; to silence the carpings of the Romanist; and to prevent any such misunderstanding arising in future, by defining what portion of the bread and wine, the Curates might have for their own use, and the proper disposition to be made of the other.

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Having now noticed all the objections made against this service, I will conclude the subject by claiming to have made it clear:

1. That there was not any alteration made at any time in this Service to conciliate the Roman Catholics.

2. That what is called a "Rubric," and said to have been expunged from the Book, was not a Rubric, but a Declaration. And that it had no lawful place, and therefore could not have been expunged.

3. That the forms now used at the delivery of the elements, have sufficient warrant from Scripture, to made them acceptable and suitable words for the purpose they are used for.

4. That the Injunction of Queen Elizabeth, with respect to the Sacramental bread, was not to make the custom of the Church conformable to that of Rome; but to abolish or counteract that introduced in the reign of Queen Mary.

5. That that one also respecting the placing of the Lord's table, was not to imitate Rome, but to establish one uniform mode, and "imitate" the law. Rather an evidence of the Queen's Protestantism, than a step in the direction of Rome.

6. That the quotation made from Alexander Knox is a partial one. That Knox himself used fanciful and occult terms. And that to say the changes made were "stealthy changes," is a slander on the Church and nation.

7. That the "Rubric" said to have been reinstated and changed in its most important feature, is not true: but shewn to be a Protestation against Transubstantiation, and a denial of there being any intention of adoration in the act of kneeling. And that the Church has defined the manner in which Christ's Body is given, taken, and eaten, in the Supper.

8. That the word "Corporal" as used by the first Reformers in Art. 29, was synonymous with "Real," and a protest against the Romish error of Transubstantiation.

9. That the quotation from the Catechism, is an unfair one, and deserving of censure.

10. That the remarks of Dr. Jacob, are a repetition of false charges founded on error.

11. That our Formularies were not drawn up for the purpose of including Roman Catholics.

12. That there is another alternative for an "honest, sincere, and enlightened Protestant," besides these offered by Revision or Secession.

13. That the "alteration" made in "the Exhortation" in 1662, is an improvement ; setting forth in the best manner the most important subject of the Gospel.

14. That the objector is guilty of a gross interpolation, when quoting a Rubric respecting the bread and wine remaining after Communion, and that the alteration made in it in 1662, was conducive to good order, and requisite.



## CHAPTER V.

## THE ARTICLES.

Obj. I. (A). "The ARTICLES, the Constitution of the Church, were tampered with in two important instances."

Ans. The Articles, Formularies, &c., of the Church of England, are the property of the Church for the time being, whatever that time may be, or whoever the persons may be representing it. Therefore, any alterations made in them by lawful authority—which is known and determined—ought not to be called "tamperings."

Things are TAMPERED with, when persons meddle with them who have no right to do so. As the so-called Reformed Episcopal Church have done with our Book of Common Prayer, which, although the common property of the whole Church, does not belong to any individual, whether Bishop or layman.

Obj. I. (B). "Cranmer and his associates, in order to condemn as clearly as possible the error of Sacramental grace, now so widely taught in the Protestant Episcopal Church, had inserted in the articles of 1553, Art. xxvi., these words : 'Our Lord Jesus Christ gathered his people into a society by Sacraments, very few in number, most easy to be kept, and of most excellent signification ; that is to say, Baptism and the Supper of the Lord. And in such only as worthily receive the same, they have a wholesome effect and operation ; not as some say, ex opere operato, which terms, as they are strange and utterly unknown to Holy Scripture, so do they yield a sense which savors of little piety and of much superstition.'"

Ans. This is a VERY partial quotation for any one to give, who, in the same breath, speaks of "tampering." I will first supply what the objector has omitted, and then shew that his judgment is at fault in quoting this passage at all.

After the words "Supper of the Lord," read, "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them." And to follow his whole quotation, "but they that receive them unworthily, receive to themselves damnation. The Sacraments ordained by the word of God, be not only Badges or Tokens of Christian Men's Profession ; but rather they be certain sure witnesses, effectual signs of Grace, and God's good will towards us, by which he doth work invisibly in us ; and doth not only quicken but also strengthen and confirm our faith in him."

Thus it will be seen that Cranmer and his associates say, when ALL their words are given, that our Lord Jesus Christ gathered his people into a society—by Sacraments. That they are of most excellent signification. That they were ordained to be duly used. That in such as worthily receive them, they have a wholesome effect and operation. That they are more than badges or tokens of Christian men's profession—they be certain sure witnesses, effectual signs of grace, and God's good will towards us. And that they not only quicken, but also strengthen and confirm our faith in him. I think the objector will now see the necessity there is of rectifying his own error first, before he re-asserts his charge of error being taught in the Protestant Episcopal Church on this subject.

Obj. I. (c). "'This statement,' writes Nangle, of the Church of Ireland, in *Irish Church Advocate*, March, 1874, 'which demolishes the foundation of Baptismal Regeneration, was expunged from our Prayer Book in the reign of Elizabeth,' and the following of a totally different aspect, was substituted for it : 'Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they be sure, certain witnesses and effectual signs of grace,' &c."

Ans. "This statement," is a false statement ; and therefore worthless. The paragraph said to have been expunged, and one of a totally different aspect substituted for it, I have shewn was a part



of the xxvi. Art. of Edward VI. But that article has no reference to Baptismal Regeneration ; it treats of the Sacraments, stating the number, nature, and use of them. Their 28th Art., which, excepting the last paragraph, is word for word the same as our 27th, treats specially of Baptism, and declares it to be "a sign of Regeneration, or New Birth." Now if these half-read individuals who glean a little from some party "magazine" here, and a little more from an "Advocate" of party view there—would remember, that "a little knowledge is a dangerous thing," and govern themselves accordingly: they would not perhaps be so forward to assist in demolishing or expunging wholesome doctrine ; or so ready to charge others with having done the like, and find out afterwards that they were mistaken.

Obj. I. (D). "On this change, Fisher, in his work on Liturgical Purity, p. 507, remarks : 'The same false tenderness towards the corruptions of the old superstitions which had caused, in the year 1559, the admission into the Communion Office of the Romanizing doctrine of the Real Presence, as well as the omission from the Liturgy of anything like a distinct protest against the errors of the Papacy, occasioned likewise, in 1571, the withdrawal from the Article on Baptism of that specific protest against the—opus operatum—so wisely inserted in the earlier articles of 1553.'"

Ans. The latter part of this long sentence is all that appertains to our present subject, the other things objected, will be found to be noticed each in its proper place.

There is not any such "protest" to be found in any Article on Baptism, either in those of 1552, or those of 1562 ; and there has been no change since that time last named. The words "opus operatum" are not in ANY Article. The words "ex opere operato," were in the xxvi. of those of 1552 ; but cannot be said to apply to Baptism more than to the Lord's Supper, because, that article treats of the Sacraments. The words are expository, and to convey the meaning intended by them, I would place them thus, in a parenthesis : "And in such only as worthily receive the same, they

have a wholesome effect or operation ; (not as some say, *Ex opere operato*, which terms, as they are strange and utterly unknown to the Holy Scripture, so do they yield a sense which savoureth of little Piety. but of much superstition) : but they that receive them unworthily, receive to themselves damnation."

This objection is said to be an extract from the work of "a layman of the Church of England," and commended as "the most thorough and candid on the subject." The quotation made and dates given, upon which the "remarks" are founded, are erroneous ; but perhaps they have not, as yet, perceived, that ACCURACY is a necessary ingredient to constitute a work "candid and thorough."

Obj. II. "Nor was this the only alteration in the Articles. 'A clause of great clearness and precision of statement, which had been introduced into the articles of 1553, in condemnation of the doctrine of the 'Real,' nor of the Real only, but of the 'Bodily' presence of Christ in the Sacrament, was wholly omitted from those of 1562. It has never to this day been restored.' It reads thus : 'For as much as the truth of man's nature requireth that the body of one and the self-same man cannot be at one time in divers places, but must needs be in some one certain place, therefore the body of Christ cannot be present at one time in many and diverse places. And because (as Holy Scripture doth teach) Christ was taken up into Heaven, and there shall continue until the end of the world, a faithful man ought not either to believe or openly to confess the real bodily presence (as they term it) of Christ's flesh and blood in the Sacrament of the Lord's Supper.

Ans. "This "clause of great clearness and precision," is neither clearly nor precisely stated by the objector. It is one of the most incorrect quotations yet noticed ; it ought to be called a paraphrase. He has made a distinction between "Real" and "Bodily ;" although there is no such distinction made in the Article. But I suppose this has been done on the strength of his own paraphrase. When he says that "it has never to this day been restored," he should have said , to its place in the Article ; because the same ideas may be found in the Protestation, at the end of the Service for the Communion.

This portion of the Article is not a condemnation of the "real presence" of Christ, in, or at, this Sacrament. It denies the "Corporeal presence," or real presence of Christ's natural flesh and blood, (which the Church of Rome affirms): Saying, "it becometh not the Faithful to believe or profess, that there is a Real or Corporeal presence (as they [Church of Rome] phrase it) of the Body and Blood of Christ in the Holy Eucharist."

It is not to be wondered at, that the objector should fall into error, when we see the nature of the material he makes use of to obtain his information from. I will here give his pretended quotation and compare it with the original by placing them side by side; it should have been given word for word, if otherwise, it is not a quotation:

## OBJECTOR'S QUOTATION.

"For as much as the truth of man's nature requireth that the body of one and the self-same man cannot be at one time in divers places, but must needs be in some one certain place, therefore the body of Christ cannot be present at one time in many and divers places. And because (as Holy Scripture doth teach) Christ was taken up into Heaven, and there shall continue until the end of the world, a faithful man ought not either to believe or openly to confess the real bodily presence (as they term it) of Christ's flesh and blood in the Sacrament of the Lord's Supper."

## COPY FROM ORIGINAL.

"Since the very Being of humane nature doth require, that the Body of one and the same Man, cannot be at one and the same time in many places, but of necessity must be in some certain and determinate place; therefore the Body of Christ cannot be present in many different places at the same time. And since (as the Holy Scriptures testify) Christ hath been taken up into Heaven, and there is to abide until the end of the world; it becometh not any of the Faithful to believe or profess, that there is a Real or Corporeal presence (as they phrase it) of the Body and Blood of Christ in the Holy Eucharist."

The leading men engaged in the reformation of the Articles, &c., in the time of Queen Elizabeth, were not men likely to

"tamper" with them ; for they were Bishops Parker, Jewell, Cox, Grindal, &c. : those who still remained alive of the first Reformers. The chief difficulty they had to contend with at that time, was the Romish error of Transubstantiation. They had no objection to any statement the Article contained, as is shewn by their adopting it at first without change ; but on mature consideration, they decided that it was not prudent to issue it in that form. It ought to be remembered, that they did not succeed to the offices they held in the Church, as they were left by "Cranmer and his associates," or with the Liturgy ordered by Edw. VI. in full use and force : these had all been ABOLISHED by Act of Parliament. But they were successors of Bishops Gardiner, and Bonner, and THEIR associates ; and they found England's Church fully supplied with Romish Bishops, Priests, &c., teaching amongst numerous other errors, that peculiar dogma of Rome "that the whole substance of the bread is changed into the body, and the whole substance of the wine is changed into the blood of Christ." And pronouncing anathema against "Whoever shall affirm, that the body and blood of our Lord Jesus Christ are not present in the admirable eucharist, as soon as the consecration is performed, but only as it is used and received, and neither before nor after ; and that the true body of our Lord does not remain in the hosts or consecrated morsels, which are reserved or left after communion : let him be accursed."

To refute this, it was thought necessary and SUFFICIENT, to protest Transubstantiation, and condemn it ; but to say more at that time, would be superfluous. Because, denying that there was ANY CHANGE MADE IN THE BREAD AND WINE—was also to deny, that there was any "real bodily presence" in, or with the same. And they state the manner by which "The Body of Christ is given, taken, and eaten in the Supper," by ADDING to the article, "ONLY, after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith."

So they having authority, form the Article on this subject anew, and in the following manner :

The first paragraph, is retained and continued without change. The next, beginning with Transubstantiation, is amended, by adding the words "overthroweth the nature of a Sacrament." The next one, was "wholly omitted" as the objector states. Because they thought the SAME TRUTH could be expressed in some better way, than by denial and philosophical reasoning. Therefore THEY introduced, what is now the third paragraph of the Article, "The Body of Christ, is given, taken, &c." Whether this was made specially to challenge the "anathema" of Rome or not, I have at present no means of knowing ; but, if it is "Protestant" to oppose Romish error : then this paragraph INCREASED the Protestantism of the Book of Common Prayer. The last paragraph, is common to both editions of the article, and was continued without change.

In order to give this difficult subject, "as great clearness and precision" as I possibly can, I will conclude it by saying that the declaration of the Church, as NOW expressed by her authorized formularies, is—there is NO CORPORAL PRESENCE of Christ's natural Flesh and Blood in the Lord's Supper. The Sacramental Bread and Wine REMAIN STILL in their very natrual substances.

Obj. II. (B). "Are we surprised to find Bishop Jewell, the ablest divine of this reign, writing thus : "Now everything is managed in so slow, cautious and prudent a manner, as if the word of God was not to be received upon its own authority ; so that as Christ was thrown out by his enemies, he is now kept out by his friends."

Ans. A little attention to the order of events is necessary, in applying documents of this kind. When Bishop Jewell wrote his letter, the Queen had not been many months in possession of the throne, and the reformation of religion, not really begun ; and as will be seen by a more extensive quotation, the Bishop was impatient, and would have acted without law, simply because the

papists had done so in the previous reign. The HINDERERS, were the Roman bishops, who had legal possession ; who "treated the reformers with many reproaches, and much scorn ; and called them seditious incendiaries."

"He (Jewell) laments the want of zeal and industry in promoting the Reformation ; far short of what the papist's shewed in Queen Mary's time. Then everything was carried on violently, without staying either for law or precedent : but now everything is managed in so slow, so cautious, and prudent a manner, as if the word of God was not to be received upon his own authority : so that as Christ was thrown out by his enemies, he is now kept out by his friends. This caution made that the spirits of those that favored them were sunk, while their enemies were much exalted upon it. Yet he acknowledges, that though no law was made abrogating the mass, it was in many places laid down. The nobility seemed zealous in their hatred of popery. The Queen had indeed softened her mass much ; but there were many things amiss that were left in it. If she could be prevailed on to put the crucifix out of her chapel, it would give a general encouragement : she was truly pious, but thought it necessary to proceed by law, and that it was dangerous to give way to a furious multitude."

This letter was written on the 10th of April, 1559, before any alteration was made in the Articles, and therefore does not apply to them. The other inferences made are of the same nature, and are not necessary to be brought in here.

Obj. III. "A writer already quoted, in an article on 'the Anglican Reformation,' remarks : 'Our readers are aware of the controversy as to how the celebrated clause—'The Church hath power to decree rites and ceremonies, and authority in matters of faith'—crept into the twentieth Article of the Church of England, when it occurs neither in the first printed edition of the Articles, nor in the draft of them which were passed by convocation, and which is still in existence, with the autograph signature of the members. It is now the universal belief that Elizabeth inserted this clause.'"



Ans. "This clause" as quoted, NEVER WAS, in any Article of Religion, set forth by the Church of England. And NEVER WILL BE, so long as the VI. Art. is retained. The clause alluded to, as will be seen by reference to the xx. Art., has the word "Controversies;" for which the objector, or his quoted authority, has substituted "matters." I am very far from suspecting even, that either of them were influenced by base motives in doing so. I would rather charitably suppose, that like St. Paul before his conversion, they have done so "ignorantly." But yet, I feel it a duty, to say, that whoever could set forth, or endorse such a quotation as the one now before us: if not ignorant, must at the least plead guilty to gross carelessness; and by no means fitted to give out a system of religion. Such mouths ought to be stopped; they are without excuse; millions of copies of the Book of Common Prayer are in circulation, and one could be procured for a few pence; neither does it require much skill to copy correctly. But the substitution of one word for another in this case, is, perhaps, a point of difference TOO FINELY CUT for ordinary readers readily to perceive wherein the distinction lies. But as by consequence, so much the more DANGEROUS, it must be pointed out.

The difference between "authority in matters of faith," and "authority in controversies of faith," is the difference between the authority which God has reserved to Himself: and the authority He has been graciously pleased to entrust to the Bishops and Stewards of His mysteries.

God ALONE has authority in MATTERS of faith. He hath said, "The just shall live by his faith." And "by every word that proceedeth out of the mouth of the Lord doth man live." The word of God, is, wholly and solely—matter of faith. God hath committed His word to His Church, which accepts the trust, and acts as a "Witness and keeper of Holy Writ." The Church of England has never exceeded her authority in this respect.



The rulers were within their proper bounds when they decided the "Controversy" with respect to the "Sufficiency of Holy Scripture;" decreeing that "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

They have decided another "Controversy" as to what is to be received as the word of God; by naming certain books to be received as such, and rejecting others as not being such.

The Church acts as a judge, not as a law-giver. In so far as I know, our rulers have not ordered anything for our Church, that is contrary to God's word. And CERTAINLY, not set forth matters of faith on their own authority. The Church has, at different times, decided for her members, many "Controversies of faith;" such for instance as, in addition to those already named, "Purgatory, Pardons, &c.," and declared them to be "repugnant to God's word." Many other good works of a like kind hath she done: for which of these good works is she now to be condemned or destroyed? Why not patiently consider, and even humbly enquire, so as to UNDERSTAND her purpose before destroying that which can so easily be shewn to be good?

This celebrated clause was in the XX Art., and was placed in it in 1562; sanctioned by both Houses of Convocation; then printed and issued by ecclesiastical authority in 1563. It was LEFT OUT at the second publication in 1571, when the Articles were confirmed by Act of Parliament. But was shortly afterwards restored. Now an Act of Parliament could not be made without the Queen's sanction. So, if she sanctioned it WITHOUT the clause: what ground is there for "the universal belief that Elizabeth inserted this clause?" None; only the people love to have it so.

But, seeing that it was a part of the Article some years previously, and sanctioned by ecclesiastical authority, Queen

Elizabeth could not have inserted it on her sole authority ; I think that it amounts to more than a probability, that the omission was caused either by the copyist or the printer.

The Puritans never did found a charge upon anything better than suspicion. For Abp. Laud was also charged with having introduced it on his own authority. But like unto all these false charges now refuted, that one had no foundation in fact. As Burnet says "he easily cleared himself and well he might."

Abp. Laud retorted, and charged his accusers with having falsified the Articles by omitting the clause in the printed copies. He appealed to the original, which was then in existence, and affirmed the words were in it.

The objector says, "the draft of them \* \* \* \* passed by convocation is still in existence." True ; there are even "drafts" of them in existence. But drafts are not decisive. I think a draft is scarcely to be considered as a legal document. It is well known that before such things take a permanent form, they frequently undergo many omissions and amendments. THE RECORD, which alone COULD give authentic information, and decide the question, was BURN'T, "in the great fire of London."

But even after all that has been said, what valid reason can be given, to shew why there should not be such a clause in the Article, no matter by whom introduced ? Surely every association, calling itself a "Church"—the Reformed Episcopal included—ASSUMES this authority ; dictating how religious services shall be performed, and what its ministers are to teach for doctrine, and what shall not be taught. Therefore seeing that the Church of England does not lay claim to any higher authority than this : and which is openly and honestly stated in the Article ; where is the necessity for such objections, or what good purpose can they be intended to serve ? I am of opinion, that it is WORSE than a waste of time ; because, instead of gathering with Christ, it is scattering and dispersing

those already gathered in His name, by sowing the seeds of dissension and strife.

Again ; why ask for " Revision " from the authorities of the Church, and then turn round and say, ye take too much upon you, seeing ALL the congregation are holy ; so that if our rulers will not make the alterations we demand, we will make them ourselves ? Well, the Lord will one day shew who are His, as He did in time past."

Obj. IV. (A). " One marked reactionary change made by Elizabeth, I have omitted. In the articles of Edward, there is a remarkable clause : " The grace of Christ, or the Holy Spirit, who is given through the same, takes away the heart of stone and gives the heart of flesh. ' "

Ans. As usual, we have a paraphrase imposed upon us, for what should be a quotation. There is nothing " reactionary " in this case ; but simply, a reducing to order, what had been before rather vaguely expressed. The " clause " in question, is a part of Art. x. of K. Edw. VI., with title " Of Grace. " But the word " Grace " is scarcely more than mentioned ; for the substance of the Article, is an explanation of how grace acts upon the will of man.

Our second reformers who, in part, were a continuation of the first ones—in 1562, made one Article, that which is now the IX., out of the substance of the former IX. and X. I shall readily dispose of this objection, and I think most effectually, by merely quoting the Articles at length, as at first prepared, and then afterwards amended.

#### ART. IX. OF GRACE. EDW. VI.

We have no power to do good Works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will, and working with us, when v<sup>e</sup> have that good will.

## ART. X. OF GRACE. EDW. VI.

The Grace of Christ, or the Holy Ghost which is given by him, doth take from Man the heart of stone, and giveth him a heart of Flesh. And though it rendereth us willing to do those good Works, which before we were unwilling to do, and unwilling to do those evil Works which before we did, yet is no violence offered by it to the will of Man ; so that no Man when he hath sinned can excuse himself, as if he had sinned against his will, or upon constraint ; and therefore that he ought not to be accused or condemned on that account.

## ART. X. OF FREE-WILL. BOOK OF COMMON PRAYER.

The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God : wherefore we have no power, to do good works, &c., as above in Art. ix.

Obj. IV. (B). " Here, grace conveyed by the Spirit, the conversion of the soul, as distinguished from grace inwrought by the Sacraments, is positively asserted. This strong Protestant statement, so powerful an antidote to the Sacramental errors of the Liturgy, was expunged by this shrewd monarch ; and wherefore, if not still further to unprotestantize the Book, and to render it less distasteful to her Roman subjects ?

Ans. From an assumption of false premises we have again false inferences. There is not any distinction made between the several manifestations of God's grace, in the Article quoted ; but a statement, that the Holy Ghost changes man's will, and how the work is manifested, and what are its effects.

They state that the Holy Ghost HIMSELF,—is—the grace named. As may be inferred from the word—or. That the Holy Ghost is given by Christ the Scripture teaches : " I (Jesus) will pray the Father and he shall give you another Comforter, &c." " If I go not away, the Comforter will not come unto you ; but if I depart I WILL SEND HIM unto you." So also, as in the Litany

Service, we supplicate Jesus, "to endue us with the GRACE of THY Holy Spirit to amend our lives according to thy Holy Word." Doubtless on this account called the "Grace of Christ."

The work of taking from man the heart of "Stone," and giving him a heart of "Flesh," is, truly ; a work of grace—but the worker, is, God the Holy Ghost. The grace INWROUGHT by means of the Sacraments ; as well, the grace wrought by means of the word and prayer ; is ALL the work of that one and the self-same Spirit, who divideth to every man severally as He will.

For grace INWROUGHT by the Sacraments, vide p. 56, where are words used by one of the very persons who assisted in changing this Article ; and whose words were, and are now, approved, and believed to express the sense of our Formularies.

For these SURMISES, that the book MIGHT have been altered to render it less distasteful to the Queen's Roman subjects, I have none other answer to make here, than that the Church must patiently bear such things. until people learn to govern their speech by the truth. For the tongue can no man tame ; it is an unruly evil, full of deadly poison.

Obj. V. "The Protestant portion of the Prayer Book is especially the Articles, which Elizabeth only allowed to be published after she had, upon her excommunication, broken with the Pope, when there was no further object in conciliating the Romanists."

Ans. This charge is a false one also. The 42 Articles of Edw. VI. were abolished by his successor. And when Queen Elizabeth came to the throne, the Pope's Supremacy, and the Romish worship had taken their place. But provision was made immediately to restrain and remove those evils. In virtue of her "Supremacy," the Queen issued those celebrated Injunctions, and instructed Bishops Cox, Grindal, and others, to prepare certain "brief articles" that might serve until the others could be restored by an equal authority to that which abolished them.

The forty-two Articles, were revised, reduced in number, and first published in 1562 ; but by ecclesiastical authority only. Since that time, they have always been called the Articles of 1562, as may be seen in the 36th Canon, and also in the "Declaration" preceding them, in the Prayer Book.

The "Ratification" should suffice to prove that the Articles were not then, 1571, published for the first time. The import of the word itself, Ratification. The words "AGAIN approved," and "AGAIN confirmed," must refer to some former time. So, 1571, was the time they first received Parliamentary sanction ; but NOT the first time of their publication. They were therefore published before Elizabeth had "broken with the Pope."

Some few things that may relate to Queen Elizabeth personally, will be found under the heading of "Kings."

I have now only to point out the subjects noted in this Chapter, and shew how they appear.

1. That the Articles were not tampered with in the time of Queen Elizabeth.
2. That tampering should be charged against meddlers.
3. That the charge of expunging one statement and substituting another in Art. xxviii., is a false statement.
4. That there was no false tenderness towards the corruptions and old superstitions ; but that the whole charge is based on wrong impressions, and that the objectors have not enough knowledge of the subject to give correct statements.
5. That a clause in the same Article, relating to the Corporeal presence, said to have been omitted ; was expressed in other and more suitable words.
6. That Bishop Jewel's letter does not apply to the subject for which it is quoted.

7. That the objector has substituted one word for another, in his partial quotation of the xxth Article, thereby changing its whole sense and purpose.

8. That Queen Elizabeth did not insert the "celebrated clause."

9. That the objector has entirely mistaken the purpose of the Article of Edward VI. on "Grace."

10. That some of the first Refo rmers, as Bishops Parker, Cox, Grindal, Jewel, and others ; assisted in preparing the 39 Articles as now in the Book.

11. That the objector has garbled every quotation he has made.

12. That the whole of his work, is worse than time wasted.

13. That the 39 Articles, were published BEFORE Queen Elizabeth was excommunicated by the Pope.





## CHAPTER VI.

## THE APOCRYPHA.

Obj. I. "Again, it is well known that the severance of the Apocrypha from the Canon of Scripture, has always been, with the partisans of Rome, a prominent topic of denunciation against the reformers and their work."

Ans. As members of the Church of England, we govern ourselves by the Book of Common Prayer, and have nothing whatever to do with "the partisans of Rome." If these people wish to denounce that Book ; let them do so, and keep to their subject ; and I will do my best to defend it.

Now with respect to the Scriptures, and which portion of them is held by the Church of England, to be Canonical, and which not, our VI. Art. fully declares. The difference between the statements of the Church of Rome and our own, on this subject, is a very wide one. At the Council of Trent, the Church of Rome, FOR THE FIRST TIME, decreed all the books of the Old and New Testament to be Canonical. But, the Old Testament—with them—includes the books called Apocrypha. In "decreeing" this, they say : " Moreover, lest any doubt should arise, respecting the sacred books which are received by the council, it has been judged proper to insert a list of them in the present decree." In the list given, the books of the Apocrypha, are MIXED WITH the books of the Old Testament ; and not kept distinct, or severed, as by us.

The Bible of the Church of England, is THE book of the English language, and said to be "the secret of England's greatness." All English speaking people, except the members of the Church of Rome, receive and use our Bible, and have no other,

Our Church, in her VI. Art., as well as in the Bible itself, names the Canonical books of the Old and New Testament, and distinguishes between them and the Apocrypha. The Article further says, the Canonical Scriptures contain ALL THINGS necessary to be believed and known, in order to salvation. And the Apocrypha "the Church doth read for example of life and instruction of manners ; but yet it doth NOT apply them to establish any doctrine : " so that, everything, in this matter, must be acknowledged to be clearly and honestly stated ; and altogether opposed to the plan adopted by the Church of Rome.

Obj. II. " The especial repugnance of the Puritans to the use of the Apocrypha, was manifested by their petition at the Hampton Court conference in 1604."

Ans. This repugnancy of the Puritans, sprang from the same source as all their other scruples of conscience, viz : an overweening conceit of their own importance, and of their great abilities. In their petition, they assume to be " We, the—ministers of the gospel in this land, &c ; " whereas, they were not a tenth part of them. And, that all opinions they held must certainly be infallible, and not only govern themselves, which could have been borne with ; but must also rule others as well.

The Three Articles of subscription, Canon, 36, were the trouble here, they could not conscientiously subscribe to the second one. Dr. Reynolds says, " To subscribe according to the statutes of the realm, namely, to the articles of religion, and the king's supremacy, they were not unwilling. The reason of their backwardness to subscribe otherwise was, first the books Apocryphal, which the Common Prayer Book enjoined to be read in the Church ; albeit there are, IN SOME OF THE CHAPTERS APPOINTED, manifest errors, directly repugnant to the Scriptures." The particular instance selected, was Eccus. xlviii. 10. saying, it IMPLIED a denial of the chief article of our redemption. They were answered in their general objection, by the bishops : " that the most of the objections

made against those books, were the old cavil of the Jews, renewed by St. Jerome in his time, who was the first to give them the name of Apocrypha." The distinction of St. Jerome, is that adopted by our Church, viz. : "Canonici sunt ad informandos mores non ad confirmandam fidem." K. Jas. himself made answer to the particular objection, Eccclus. xlviii. 10, shewing that "what was there said by Elias, Elias had in his own person, while he lived, performed and accomplished." Then turning to Dr. Reynolds, said, "It was not good to impose upon a man that is dead, a sense never meant by him." And next to the bishops, "What, trow ye, make these men so angry with Ecclesiasticus? By my soul, I think he was a bishop, or else they would never use him so." The Puritans were then requested to note the chapters of the Apocryphal books where those offensive places were; and so the matter ended for that time, by changing the portions objected against, for chapters selected from the Canonical Scripture. Thus it appears that the Puritans had repugnance only to the USE of a very few passages of the Apocrypha, some six chapters in all. And the ground of their repugnance, was, a misapprehension of the sense and purpose of them; for they submitted very readily, and willingly, when more fully informed.

Obj. III. (A). "'Down to the present period,' says an author, (Anglican Reformation, p. 46,) 'there were comparatively but little of the Apocrypha used in the Calendar; and even that little, by an 'admonition' prefixed to the second book of Homilies, in 1564, the officiating clergyman was not only authorized to omit and substitute in its place some more suitable portion of Canonical Scripture, but he was recommended to do so.'"

Ans. Where the objector says, "comparatively little used, &c.," I may suppose him to mean, ordered to be used. But this statement is false. For in the Calendar of each book of Edw. VI., the WHOLE of the Apocrypha will be found to be so ordered. Beginning with Oct. 5th, and ending with Nov. 27th, nothing else is provided for first Lessons at Morning or Evening prayer, but

chapters from the Apocrypha. And at that time, there were no proper Lessons for Sundays ; these were first ordered in 1559. An Act of Parliament ~~I. Eliz. c. 2,~~ gives authority to use "the Book of Common Prayer of 5th and 6th of Edw. VI., with one alteration or addition of certain LESSONS to be used on every Sunday in the year."

The second book of Homilies came out in 1564, five years after special Lessons had been provided for Sundays. The clause in the "Admonition," referring to this subject, is "where it may so chance some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or Holy days, which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters beforehand, &c."

So there is no mention made of the Apocrypha in this "Admonition;" it merely refers to the Sunday Lessons, or Holy days, and gives permission to change a lesson from the Old Testament for one of the New, if judged to be more suitable.

Obj. III. (B). "The Convocation of 1661, however, and the Act of Uniformity, based upon their proceedings, not only introduced other portions of the Apocrypha with the daily Lessons, but rendered it imperative upon every clergyman to read them."

Ans. The Convocation of 1662 could not and did not, introduce more than the WHOLE of the Apocrypha. And as the WHOLE was in the Calendar authorized at the time, "other portions" could not be and were not introduced in 1662. Such blunders as these are a necessary consequence, when men WILL meddle with things they do not understand.

Our Book of Common Prayer, is the one set forth in the first year of Queen Elizabeth, and therefore not affected by the concessions James i. made to the Puritans, whereby a few chapters of the Apocrypha were omitted. Jas. i. had not authority to make such

alterations for permanence ; this could only be done legally, by Act of Parliament. So when the Parliament in 1662, received and adopted the Book of Elizabeth's time, the lessons as ordered in the Calender, would regulate the practice of the Church in the public reading of the Scriptures. The table of lessons will testify, that there were none taken from the Apocrypha for Sunday lessons ; and as for introducing any with the daily lessons, a comparison of the books will shew, that the order of our first Reformers was continued without change.

There is more liberty of choice in this matter now, than at any other time previously ; for a new Calendar was prepared and set forth, a few years ago, of which the objector has not made mention.

Obj. III. (c) " 'The reinsertion,' says Fisher, 'upon this occasion, of the book of 'Bel and the Dragon,' in the Calender of Lessons, was intended as a special indignity upon Baxter and his colleagues.' "

Ans. As there was not any reinsertion but only a return to what was legal, Fisher's remark, has, properly, no ground for it. But I cannot refrain from saying, that such surmises are specimen fruits of very narrow minds. Religion is of too serious a nature to be trifled with in this way. Neither the Church of England, nor any other Church, can with truth deny "the book of Bel and the Dragon" to be a part of the Apocrypha. It is so, whether we will or not. And seeing that it was named in the Calender, before Baxter and his colleagues were born, it could not have been placed there with any special intention of offering them an "indignity." But some over-sensitive people will TAKE offence, where none is intended or thought of.

Obj. IV. "Here is step number FOUR toward Rome, and proof conclusive of the schismatical intentions of these men, as well as the absence of the Holy Spirit from their proceedings."

Ans. This, and other like statements of "steps toward Rome," may be taken as "proof conclusive" of the absurd nonsense by which ignorant men deceive themselves and others.

These men accused of schismatical intentions, were the legal representatives of the Church and nation ; who were assembled for the purpose of devising the best means, whereby peace and quietness could be restored and continued to a troubled nation, just come out of a sad state of rebellion, anarchy, confusion, disorder, and strife. A state of existence that had even more than disgusted the rebels themselves. The result of the deliberations of the assembled wisdom of the nation, was : the restoration and adoption of the doctrine and discipline of the national Church, which had been suppressed during the rebellion.

Therefore, the real schismatics, were "those men" who would not submit to settled order ; who were determined that the nation should be governed, in matters of religion, by THEIR PRIVATE OPINIONS.

I will here shew that the Puritans of 1661, were satisfactorily answered in this matter also.

#### EXCEPTION OF PRESBYTERIAN COMMISSIONERS.

"That inasmuch as the holy Scriptures are able to make us wise unto salvation, to furnish us thoroughly unto all good works, and contain in them all things necessary either in doctrine to be believed, or in duty to be practised ; whereas divers chapters of the apocryphal books appointed to be read, are CHARGED TO BE (not proved to be) in both respects of dubious and uncertain credit : it is therefore desired, that nothing be read in the church for lessons, but the holy Scriptures of the Old and New Testament."

#### ANSWER OF THE BISHOPS.

As they would have no Saints' days observed by the church, so



no apocryphal chapter read in the church, but upon such a reason as WOULD EXCLUDE ALL SERMONS as well as apocrypha ; viz. because the holy Scriptures contain in them all things necessary, either in doctrine to be believed, or in duty to be practised. If so, why so many unnecessary sermons ? why any more but reading of Scriptures ? If notwithstanding their efficiency sermons be necessary, there is no reason why these apocryphal chapters should not be as useful, most of them containing excellent discourses, and rules of morality. It is heartily to be wished that sermons were as good. If their fear be that by this mean, those books may come to be of equal esteem with the Canon, they may be secured against that by the title which the church hath put upon them, calling them apocryphal ; and it is THE CHURCHES TESTIMONY which teacheth us this difference, and to leave them out were to cross the practice of the church in former ages."

Before any reply can be made to this presumptuous assertion, that "the Holy Spirit was absent from these proceedings ;" it must first be CORRECTLY shewn, that anything was ordered to be said or done contrary to the truth. For, it is His work to guide us into all truth. Unity is the sign of the presence of the Holy Spirit : division is the sign of His absence. The spirit of unity leads to submission : the spirit of division produces rebellion. I need not say more here to shew WHICH were schismatics ; but see more of this on Schism.

I will conclude this chapter by again pointing out,

1. That the Church of England has clearly distinguished between the Canonical Scriptures and the Apocrypha.
2. That her action in this matter, is a decided protest against the contrary course adopted by the Church of Rome.
3. That the repugnance of the Puritans to the Apocrypha, proceeded from a misapprehension of the sense ; and the purpose the reading of it was intended to serve.



4. That the whole of the Apocrypha, is ordered in the Calendar of each book of Edw. VI.

5. That proper Lessons for Sundays, &c., were first appointed in the reign of Queen Elizabeth.

6. That the "Admonition," prefixed to the second book of Homilies, has no reference to the Apocrypha.

7. That the Convocation of 1662, did not restore certain portions of the Apocrypha to the Calendar.

8. That there was not any reinsertion of "Bel and the Dragon" in the Calendar ; that it was there before Baxter and his colleagues were born.

9. That in this matter, the Puritans had no cause for Schism.

10. That the presence of the Holy Spirit may be known by the fruits of Unity and Truth.



## CHAPTER VII.

## SAINTS' DAYS.

Obj. I. (A). "Again, Hallam remarks : 'The Puritans having always objected to the number of Saints' days, the bishops ordered a few more, more than sixty of the mythical and semi-historical heroes of monkish legends.'"

Ans. In reply to this objection, I think it will be best, first to give the Exceptions of the Puritans with the Bishops' Answer, so as to have the matter fairly before us.

## EXCEPTION OF THE PRESBYTERIAN COMMISSIONERS.

"That the religious observation of Saints' days appointed to be kept as holy days, and the vigils thereof, without any foundation (as we conceive) in Scripture, may be omitted. That if any be retained, they may be called festivals, and not holy days, nor made equal with the Lord's day, nor have any peculiar service appointed for them, nor the people be upon such days forced wholly to abstain from work, and that the names of all others now inserted in the Calendar which are not in the first and second books of Edw. VI. may be left out."

## ANSWER OF THE BISHOPS.

"The observation of Saints' days is not as of divine but ecclesiastical institution, and therefore it is not necessary that they should have any other ground in Scripture than all other institutions of the same nature, so that they be agreeable to the Scripture in the general end, for the promoting of piety. And the observation of them was ancient, as appear by the rituals and liturgies, and by

the joint consent of antiquity, and by the ancient translation of the Bible, as the Syriac and Ethiopic, where the lessons appointed for holy days are noted and set down ; the former of which was made near the apostles' times. Besides our Saviour himself kept a feast of the churches institution, viz., the feast of the dedication (St. John, x. 22). The chief end of these days being not feasting, but the exercise of holy duties, they are fitter called holy days than festivals : and though they be all of like nature, it doth not follow that they are equal. The people may be dispensed with for their work after the service, as authority pleaseth. The other names are left in the Calendar, not that they should be so kept as holy days, but they are useful for the preservation of their memories, and for other reasons, as for leases, law-days, &c."

Thus it appears the objection of the Puritans was not to the number of the Saints' days ; but to the religious observance of them. Had their request been complied with, the observance of Christmas day, Epiphany, Good Friday, Ascension day, &c., would have been abolished. Their supposition, that we have no Scripture foundation for the observance of them, shews the extent of their knowledge of such matters.

The desire of the Church, is, that the chief acts of our Saviour's life in the flesh, and the work of the Apostles, should be commemorated.

Surely the observance of such events, or remembrance of such persons, is more to be desired than the anniversaries, the bicentenaries, bazaars, tea-meetings, &c., of modern times. We have Scripture testimony, that God did bless mankind by those events and persons whose works and names we commemorate. Whereas such "religious observances" as have lately sprung up, to say the least against them, celebrate at best, "benefits" of a questionable nature.

Obj. I. (B). "And, adds Isaac Taylor, 'for the charitable purpose of annoying those who objected to all commemorations of the kind, the names of a FEW POPES were included in the list.'"

Ans. From their own "Exception," we see they ask for the removal of all other names now—1661—inserted in the Calendar, not in the books of Edw. VI. Therefore, could not have been included in the list for the charitable purpose of annoyance. We learn from Wheatley, who is much more reliable on such subjects, that they were introduced by our "second reformers:" Jewell, Grindal, &c.; and for the purpose of giving information, when certain days called by such names should be observed; BUT NOT FOR RELIGIOUS OBSERVANCE.

The days noted in the Calendar observed religiously by the Church of England, are these named in the following table, taken from the Book of Common prayer:—

A TABLE OF ALL THE FEASTS THAT ARE TO BE OBSERVED IN THE  
CHURCH OF ENGLAND THROUGHOUT THE YEAR.

All Sundays in the Year.

The Circumcision of our Lord JESUS CHRIST.  
The Epiphany.—The Conversion of Saint Paul.  
The Purification of the Blessed Virgin.  
Saint Matthias the Apostle.  
The Annunciation of the Blessed Virgin.  
Saint Mark the Evangelist.  
Saint Philip and Saint James the Apostles.  
The Ascension of our Lord JESUS CHRIST.  
Saint Barnabas.—The Nativity of Saint John Baptist.  
Saint Peter the Apostle.—Saint James the Apostle.  
St. Bartholomew the Apostle.—St. Matthew the Apostle.  
Saint Michael and all Angels.—Saint Luke the Evangelist.  
Saint Simon and Saint Jude the Apostles.—All Saints.  
Saint Andrew the Apostle.—Saint Thomas the Apostle.  
The Nativity of our Lord.  
Saint Stephen the Martyr.—Saint John the Evangelist.  
The Holy Innocents.

Monday and Tuesday in Easter-Week.  
Monday and Tuesday in Whitsun-Week.

The 13th Canon gives the manner in which they are to be celebrated.

"All manner of persons within the Church of England shall from henceforth celebrate and keep the Lord's day, commonly called Sunday, and other Holy days, according to God's holy will and pleasure, and the orders of the Church of England prescribed in that behalf ; that is, in hearing the word of God read and taught ; in private and public prayers ; in acknowledging their offences to God, and amendment of the same ; in reconciling themselves charitably to their neighbours, where displeasure hath been ; in oftentimes receiving the Communion of the body and blood of Christ ; in visiting the poor and sick ; using all godly and sober conversation."

As a nation, we have both religious and civil observances ; and if this distinction were received and acted upon, when speaking or writing about this subject, there would be no room either for cavil or mistake.

In history, and public documents, we have mention made of sundry events occurring on one or other of such named days, as found in the Calendar, but omitting date. Just as we use the term Christmas day without saying the day of the month, and other like terms. And it does not require much sagacity to perceive, that it would be a much easier matter of "reform" to take Christmas day out of the Calendar, than to change the "vulgar" custom of calling the 25th of December by that name. The Puritans did not succeed, themselves, in abolishing them ; although in the time of the "great rebellion" they tried to do so. They enacted, that "Festival days," vulgarly called Holy days, having no warrant in the word of God, are not to be continued, &c., &c.

The days objected against, that are named in the Calendar, have a civil observance only. They relate to practices of courts of law ; as Hilary term, &c. To Societies : as St. George, St. David, Crispin, &c. To common customs : as Lady day, Martinmas, &c. In Towns and Villages, where Fairs and Feasts were instituted,

they were held on one or other of the days named in the Calendar. These and many other such like reasons would necessitate their being retained; and the fastidious must be hard pressed for something to find fault with to raise such objections.

Obj. I. (c). "Cranmer had allowed, besides Scriptural worthies, only three names to be commemorated, those of St. Michael, St. Lawrence, and St. George."

Ans. Say in the first book; for in the second one, we find St. Clement, Lammas, Term times, Signs of the Zodiac, &c. And as the rest were inserted by his "associates," in the time of Queen Elizabeth, the reason given for this objection is worthless.

In the preamble to the bill which passed the Commons on the 15th of March, 1552, we read: "That men are not at all times so set on the performance of religious duties as they ought to be; which made it necessary that there should be set times in which labour was to cease, that men might on these days wholly serve God; which days were not to be accounted holy of their own nature, but were so called because of the holy duties then to be set about: so that the sanctification of them (was not any magical virtue in that time, but) consisted in the dedicating them to God's service: that no day was dedicated to any saint, but only to God, in remembrance of such Saints: that the Scripture had not determined the number of holy days, but that these were left to the liberty of the Church. Therefore, they enact, that all Sundays, with the days marked in the calendar and liturgy, should be kept as holy days, &c."

Obj. I. (d). "Here is the FIFTH evidence of the Romish proclivities of these remarkable Commissioners."

Ans. This remark will not apply to the Commissioners, because they failed to bring their work to any good issue, on account of the perversity of the Puritan section of them.

Also, the alteration was made many years before; as in 1564.

"Item, That there be no other holidayes observed besides the Sundayes, but onely suche as be set out for holidayes, as in the statute, 'anno quinto, et sexto Edwardi sexti,' and in THE NEW CALENDAR authorysed by the queenes majesty."

The Church of England, in confining he members to a religious observance only of the days named in the table as above, has certainly departed, MANY STEPS, from the practice of the Church of Rome. We set forth, and celebrate the names of those "whose praise is in the Gospel," and NONE OTHER. We retain some of the ancient customs of the Christian Church, and are free from errors and corruptions in this matter. The following is as old as the third century, if not older: "Let the servants work five days; but on the Sabbath, and on the Lord's day, let them have leisure to go to church, for the doctrine of piety. We have said that the Sabbath is on account of the creation, but the Lord's day on account of the resurrection. Let servants rest from their work all the Great Week, and that which followeth it; for the one is in memory of the Passion, and the other of the Resurrection. And there is need of their being instructed who it is that suffered, and rose again; and who it is that permitted him to suffer, and raised him again. Let them have rest from their work on the Ascension, because it was the conclusion of the dispensation of Christ. Let them rest at Pentecost, on account of the coming of the Holy Spirit. Let them rest on the festival of his Birth; for then the unexpected favour was bestowed on men, that the Word of God, Jesus Christ, was born of the Virgin Mary, for the Salvation of the world. Let them rest on the festival of the Epiphany; for then there was made a manifestation of the divinity of Christ, the Father bearing him testimony at his baptism; and the Comforter, in the form of a dove, indicating to those who were present, the individual respecting whom the testimony was borne. Let them rest on the days of the Apostles; for they were constituted your teachers in respect to Christ, and have deemed you worthy of the Spirit. Let them rest



on the day of Stephen, the first martyr; and on the days of the other holy martyrs, who have esteemed Christ more precious than their own life."

And further to shew the utility of observing them, the following from Dr. Smith's "Account of the Greek Church.", Next to the miraculous and gracious providence of God, I ascribe the preservation of Christianity among them, to the strict and religious observation of the festivals and fasts of the church; this being the happy and blessed effect of those ancient and pious institutions, THE TOTAL NEGLECT OF WHICH WOULD SOON INTRODUCE IGNORANCE, and a sensible decay of piety and religion, in other countries besides those of the Levant, &c."

I hope that I have now made it appear—

1. That the bishops did not order the number of Saints' days to be increased.
2. That the Puritans did not object to their number, but to the religious observance of them.
3. That the number celebrated by religious observance, has always been a fixed number since the Reformation.
4. That the names objected unto, were first inserted in the reign of Queen Elizabeth, and not in that of Charles ii.
5. That seeing the names were in the Calendar, they could not have been placed there for special annoyance to men born many years afterwards.
6. That the Church of England has only selected the names of "Scriptural worthies" to be commemorated by a religious observance.

7. That there is a wide difference between the practice of the Church of England, and that of Rome, both in the days observed, and the manner of observance.

8. That such an observance as we make use of, is intended for a good purpose ; conducive to a knowledge of the work of Christ, and to promote piety and religion ; and should by all means be retained.



## CHAPTER VIII.

## TRADITION.

Obj. I, (A). "With respect to the objection offered that our Book of Common Prayer unduly elevates the office of Tradition, what do the Bishops of 1662 affirm? 'The Church hath been careful to put nothing into the Liturgy but that which is evidently the word of God, or that which hath been generally received in the Catholic Church; neither of which can be called private opinion. If by orthodox be meant those who adhere to Scripture and the Catholic Consent of Antiquity, we do not know that any part of our Liturgy hath been questioned by such.'"

Ans. Before making any remark about this objection, I will give a CORRECT statement of it, and the answer to it; as they proceeded from the parties who first made them. In doing this I shall only give the substance of the objection, and such sections of the answer as apply to the subject. I do so in this case, because of the MIXED nature of the "Exception" of the Puritans; and because the word "Tradition" is not mentioned in it.

## PROPOSAL OF PRESBYTERIAN COMMISSIONERS, 1661.

"That all the prayers, and other materials of the liturgy may consist of nothing DOUBTFUL or QUESTIONED amongst pious, learned, and orthodox persons, inasmuch as the professed end of composing them is for the declaring of the unity and consent of all who join in worship; it being too evident that the limiting of church-communion to things of DOUBTFUL DISPUTATION, hath been in all ages the ground of Schism and separation, according to the saying of a learned person."

## ANSWER OF THE BISHOPS.

“As to that part of the proposal which requires that the matter of the liturgy may not be private opinion or fancy, that being the way to perpetuate schism ; the church hath been careful to put nothing into the liturgy, but that which is either evidently the word of God, or what hath been generally received in the Catholic Church ; neither of which can be called private opinion, and if the contrary can be proved, we wish it out of the liturgy. We heartily desire that, according to this proposal, great care may be taken to suppress those private conceptions of prayers before and after sermon, lest private opinions be made the matter of prayer in public, as hath and will be, if private persons take liberty to make public prayers.

To that part of the proposal that the prayers may consist of nothing doubtful or questioned by pious, learned, and orthodox persons, they not determining who be those orthodox persons ; we must either take all them for orthodox persons, who shall confidently affirm themselves to be such, and then we say first, the demand is unreasonable, for some such as call themselves orthodox have questioned the prime article of our Creed, even the Divinity of the Son of God, and yet there is no reason we should part with our Creed for that. Besides, the proposal requires impossibility ; for there never was, nor is, nor can be such prayers made, as have not been, nor will be questioned by some who call themselves pious, learned, and orthodox. If by orthodox be meant those who adhere to Scripture and the Catholic consent of antiquity, we do not yet know that any part of our liturgy hath been questioned by such.”

I will now ask for attention to be given here, so as to mark the difference between the subject as quoted by the objector, and myself. The points essential to a proper understanding of the answer given by the bishops, are altogether omitted ; and in such a way as would lead any one, not knowing, to suppose that he had

the whole matter before him. The subject also is misunderstood, it has no reference even to tradition.

It would appear, that the Presbyterian Commissioners were convinced of the folly of their conduct in "abolishing" the Book of Common Prayer; and the futility of their own endeavors to provide a better mode, or to preserve and maintain even the semblance of unity without it. They were well able, from dear bought experience, to speak of the mischief and evil resulting from "private opinions" expressed in public worship, and how it would necessarily lead to Schism. But still "orthodox" as they supposed themselves to be: instead of shewing anything said or done by means of the Prayer Book, to be contrary to Scripture or Catholic usage; they give as their authority for change, their own suspicions, and the opinion of a "private person." Thus enforcing by themselves, that which they refuse to be governed by, and deprecate in others.

The answer of the bishops is a masterly one, and meets the subject most fully. Our Liturgy, say they, contains no private opinion, if the contrary may be proved, we wish it out.

There is no want of liberality here. This, taken with their application of the term "orthodox" disposes of the "proposal" most effectually; and shews the absurdity, and impossibility of any such comprehensive scheme. Men, governed by "private opinions" may "agree to differ:" but they will also "differ so as not to agree."

Obj. I. (B). "Here we see that Catholic Consent of Antiquity is placed on the same level with Holy Scripture, as a standard of doctrine."

Ans. Although the Church is "a witness and keeper of Holy Writ," it is not on "the same level." The Scripture governs the Church, not the Church the Scripture. Neither is there any comparison of Scripture with Tradition. But as the objector made

a contracted quotation, so also has he given a contracted inference. For as the Presbyterians made the assertion, it was left for them to determine who were orthodox. Whether those persons who called themselves such, or those who adhere to Scripture and Catholic consent of antiquity. If the first, we do not admit it, on account of the absurdity. If the latter, then our Liturgy hath never been questioned by such.

The charge of the Puritans amounted to this : they suspected there might be some doubtful and questionable matter in the Liturgy, and they were prepared to object to certain particulars which they thought to be such, and desired to have them taken out.

The Bishops in reply, repeat in substance, the answer made to the Romish cavils, by Bishop Grindal, as on p. 14, saying : that the Scriptures, and the general consent of the ancient Catholic Church are not matters of private opinion ; neither should they be doubted nor questioned. And that if the Liturgy, when tested by these, should be found to contain anything to the contrary, they would wish it out. The Puritans prefer to decide the matter by the private opinions of the "pious, learned, and orthodox ;" but fail to say who are to be esteemed as such. It is very much to be feared, that where such opinions have been acted upon, they have afforded a wider scope for "doubtful disputations," and the promotion of Schism.

Obj. II. The Puritans, so styled because they adhered to the PURE WORD OF GOD, apart from traditions, which had corrupted the Book of Common Prayer, were THE TRUEST PROTESTANTS OF THAT ERA, and deserve from all enlightened Christian men admiration and sympathy."

Ans. The Rev. Geo. Stanley Faber, has said all that is necessary to meet this assertion : "Among unread or half-read persons of our present somewhat confident age, it is not an uncommon saying, that THEY DISREGARD THE EARLY FATHERS ; AND THAT THEY WILL ABIDE BY NOTHING BUT THE SCRIPTURES ALONE. If by

A DISREGARD OF THE EARLY FATHERS, they mean that they allow them not individually that personal authority which the Romanists claim for them, they certainly will not have ME for their opponent. And accordingly I have shewn that in the interpretation of the Scripture terms, Election and Predestination. I regard the insulated individual authority of St. Augustine just as little as I regard the insulated authority of Calvin.

But if by A DISREGARD OF THE EARLY FATHERS, they, mean that they regard them not as evidence of the FACT of WHAT doctrines were or were not received by the primitive Church, and from her were or were not delivered to posterity, they might just as rationally talk of the surpassing wisdom of extinguishing the light of history, by way of more effectually improving and increasing our knowledge of past events ; for, in truth, under the aspect in which they are specially important to us, the early Fathers are neither more nor less than so many historical witnesses.

And if by AN ABIDING SOLELY BY THE DECISION OF SCRIPTURE, they mean that, utterly disregarding the recorded doctrinal system of that primitive Church which conversed with, and was taught by, the Apostles, they will abide by nothing save their own crude and arbitrary private expositions of Scripture ; we certainly may well admire their intrepidity, whatever we may think of their modesty ; for in truth, by such a plan, while they call upon us to despise the sentiments of Christian antiquity, so far as we can learn them, upon distinct historical testimony, they expect us to receive, without hesitation, and as undoubted verities, THEIR OWN more modern upstart speculations upon the sense of God's holy word ; that is to say, the evidence of the early Fathers, and the hermeneutic decisions of the primitive Church, we may laudably and profitably condemn, but THEMSELVES we must receive (for they themselves are content to receive themselves) as well nigh certain and infallible expositors of Scripture."



I hope that it is now sufficiently clear—

1. That by Tradition, is here meant the general consent of the Christian Church, as opposed to private opinion.
2. That our Liturgy contains nothing but what is evidently the word of God, or the general consent of the ancient Church.
3. That the objector has misunderstood the subject he quoted, and that it has no reference to tradition.
4. That he has made a very partial quotation, thereby conveying a wrong impression of the matter.
5. That there is no “placing Tradition on the same level with the Holy Scriptures,” or any comparison of one with the other; but that Holy Scripture testifies, and the general consent of the Church testifies, that our Liturgy is free from private opinions.
6. That no Tradition is received by the Church of England that is contrary to God’s word.
7. That they who say they reject all tradition, neither understand the proper use of it, nor the consequences that would follow the total rejection of it.



## CHAPTER IX.

## SCHISM.

Obj. I. (A). "Archdeacon Hare, one of the noblest Churchmen of this generation, says : 'All hope of union was blasted by that second most disastrous, most tyrannical, most Schismatical Act of Uniformity, the authors of which, it is plain, were not seeking unity, but division.'"

Ans. I suppose the Archdeacon would be able to reconcile the foregoing statement, with his unfeigned assent and consent to every thing contained in the Book of Common Prayer. But to speak for myself, I must say that I could not. No ; not even if the popular stamp of "nobility" should certainly follow as a reward.

It appears to me, that what prevented the union, and caused the Schism : was the unfortunate position and conduct of the Puritans. They COULD NOT conform ; and for a very good reason—they had previously bound themselves, hand, foot, and conscience, by the "Oath and Covenant." The things they had done, had made the Act of Uniformity a necessity. There is nothing in the Liturgy to prevent a man from joining in the worship of the Church of England ; it gives no just cause for Schism. And we are required to submit ourselves to the powers that be.

Obj. I. (B). "For in the words of Isaac Taylor, 'While the leaders of the High Church party were devising liturgical innovations, which they well knew would drive their antagonists out of the Church, at the same time with an almost blasphemous irony they inserted in the Litany a petition for deliverance from that 'Schism' which they themselves were bringing about by their own high handed and intolerant conduct.'"

Ans. Purely imaginary. There was not any High Church party in existence at that time ; no such name then in use.

The Puritans began the 'Schism' on the 3rd of January, 1645. An "ordinance was passed by the parliament on that day, which repealed certain Statutes of King Edward VI and Queen Elizabeth, and provided that the Book of Common Prayer should not remain or be used thenceforth in any church, chapel, or place of public worship in England or Wales, and that the Directory should be used instead of it." From 1645, to 1662, there had not been any opportunity to introduce the word into the Litany, neither had there been any necessity for it before the rebellion. But the people had suffered so much from Schism and Schismatics, during the "great rebellion," that it is not to be wondered at—they should pray to be delivered from the evil.

Dr. Littleton, a Prebend of Westminster, and an eye witness of those evil times, says, "It is but late, indeed, that rebellion and schism, those twin sisters that always covenant and engage for one another's mutual defence, have been brought into our Litany : our late experience, who have seen a flourishing church and state in ruins, having taught us sufficiently how necessary it is for us, even in our most solemn humiliations, if we have any duty for government, any kindness for ourselves and posterities after us, to pray to a good God to deliver us from them."

So it would not be "with an almost blasphemous irony" that they inserted this petition in the Litany ; but from a conviction that neither power, learning, wealth, nor good laws, could make "men to be of one mind in a house;" so they prefer their request before Him who alone can effect it.

Obj. II. (A). "For the so-styled 'Schism' of the Nonconformists, of the Wesleys, of the Free Church of England, and of the present movement in this country, these ecclesiastics whom I have described, and the book which they framed to be imposed by law on the whole nation, are mainly responsible."

Ans. The Nonconformists of the past, as also of the present age, cannot be considered infallible, and may be mistaken in their

opinions had of these matters. Although agreeing to oppose the established Church, they disagree among themselves in the manner and matter of opposing, which shews they cannot ALL be right. Martindale says, "I did so little like a universal toleration, that I have oft said and once writ, in answer to a book which Mr. Baxter after, more largely answered in print, that if the king had offered me any liberty, upon condition that I would consent that Papists, Quakers, and all other wicked sects should have theirs also, I think I should never have agreed to it."

The Wesleys, always commended the Prayer Book and the Church, and expressed themselves as being perfectly satisfied therewith. Wesley says this is the peculiar glory of the Methodists: "That we do not, will not, FORM ANY SEPARATE SECT, but FROM PRINCIPLE remain what we always have been, true members of the Church of England." As for the "Free Church of England, and the present movement in this country," neither the ecclesiastics, nor the book they framed, can be held responsible for their Schism. If the objector will abide by his own words, he says, "It was the wisdom of our Reformers to draw up such a Liturgy as neither Romanist nor Protestant could justly except against." And that this statement is perfectly true of the book at present in use. So it remains to be seen whether he will change his conduct, or change his words; to be consistent, he must do either one or other.

Dean Nowell gives a clear statement on this subject, applicable to their situation, which it would be well for them to seriously consider.

"Master. Is there then no hope of salvation out of the Church?

Scholar. Out of it can be nothing but damnation, death, and destruction. For what hope of life can remain to the members when they are pulled asunder and cut off from the head and body? They therefore that seditiously stir up discord in the Church of God, and make division and strife in it, and trouble it with sects, have

all hope of safety by forgiveness of sins cut off from them, till they be reconciled and return to agreement and favor with the Church."

Obj. II. (B). "In the words of Laud, the originator of this faction, a Schism must needs be theirs, whose the cause of it is. He makes the separation that gives the first just cause of it—not he that makes an actual separation upon a just cause proceeding."

Ans. I am not certain what party the objector alludes to by "this faction." He has named the Nonconformists, Wesleys, Free Church of England, and the present movement; but surely Abp. Laud gave not "the first just cause" for any of these. There is not a word of his in the Book of Common Prayer that any one is asked to follow or be influenced by, and he was dead before the Act of uniformity was enacted. The word "proceeding" should, I suppose, be preceding.

Obj. II. (c). "John Hales, a learned Episcopalian of this age, puts this point thus strongly: 'The limiting of the Church communion to things of doubtful disputation hath been in all ages the ground of schism and separation; he that separates from suspected opinions is not the separatist.'"

Ans. The Church of England does not require or order anything contrary to God's word—which ought not to be "suspected." The term "doubtful disputation" is the rock on which most split. It is not every DISPUTED THING concerning Rites, Ceremonies, or Vestments that is here meant; but making things to be necessary to salvation that God's word does not require, which charge will not apply to us.

Obj. II. (D). "Chillingworth also, in his immortal work, has most logically elaborated this principle."

Ans. Dr. Coit says, Chillingworth was brought back from Romanism mainly through the instrumentality of Abp. Laud. And in the opinion of Puritanism died "a desperate apostate Papist." Cheynell, the Puritan minister at Chichester, where Chillingworth died in 1644, refused to bury him, but threw his

book into his grave with the following anathema, and then went away and preached forthwith from the text, "Let the dead bury their dead," (Luke ix., 60.): "Get thee gone, thou cursed booke, which has seduced so many precious souls; get thee gone, thou corrupt, rotten booke, earth to earth, and dust to dust; get thee gone into the place of rottennesse, that thou maist rot with thy author and see corruption."

The quotation made of Chillingworth's words do not in the least apply to us. He was refused burial because he was an Episcopalian, which shews how his work was understood and to whom it applied.

Obj. III. "The stipulations which are made in Baptism, as well as in Ordination, do only bind a man to the Christian faith, or to the faithful dispensing of the Gospel, and of those Sacraments of which he is made a minister; so he, who, being convinced of the errors and corruptions of a church, departs from them, and goes on in the purity of the Christian religion, does pursue the true effect of his Baptism and his Ordination vows."

Ans. This is a VERY unfair quotation; it fails to give the sense of what was written, and makes the writer appear to say the very opposite of what he intended. Bp. Burnet first shews that the Church of Rome had the "fundamentals of Christianity, a true baptism and true orders, \* \* \* \* we do neither repeat the baptism nor the ordinations of the Church of Rome; we acknowledge that our forefathers were both baptised and ordained in that communion; and we derive our present Christianity or baptism, and our orders from thence; yet we think, that there were so many unlawful actions, even in those rituals, besides the other corruptions of their worship, that we cannot join in such any more. The being baptized in a Church does not tie a man to every thing in that Church; it only ties him to the covenant of grace." Then follow the words quoted by the objector, and after them, "For these are to be considered as ties upon him only to God and Christ, and not to adhere to the other dictates of that body in which

he had his birth, baptism and ordination." Which gives quite a different sense to the whole matter. It is a justification of the course taken by the Church of England in separating from that of Rome. And not that any man that pleases, may separate from any Church on account of mere whim or caprice; but that he ought to hold communion with it, if that he shall find it to be true in doctrine and fundamentals when tried by Scripture.

Having now examined all the reasons to justify this Schism, I will point out :

1. That the things offered to justify these separations are purely speculative and have no practical value.

2. That the Schism of the Puritans, was openly declared by Act of Parliament in 1645; and therefore could not have been caused by the Revision of the Prayer Book in 1662.

3. That having previously sworn to the "Oath and Covenant" would prevent any conformity from those who had sworn.

4. That the word Schism, inserted in the Litany, was rendered necessary from having seen how easily a flourishing Church and State could be brought to ruin by it.

5. That the Book of Common Prayer does not give any occasion for Schism, seeing that it does not order any thing as necessary for Church Communion of doubtful disputation.

6. That Chillingworth was treated as a Schismatic by the Puritans.

7. That the quotation from Burnet is garbled, and does not apply.



## CHAPTER X.

## THE COMMISSIONERS.

The character of the Commissioners appointed by K. Chas. II. to confer together about the alterations the Puritans desired to have made in the Book of Common Prayer, is described by the objector in such a way, and with such words, that I can only call it railing. Now railing accusations, are of such a nature that they cannot well be met by argument ; and " railing for railing " does not become the christian character. I will therefore select a few phrases, make a general comment, and let that suffice.

Obj. I. The Commissioners for the Church party, I suppose, are meant ; and they are alluded to, as " The unprincipled Commissioners of 1662." Again, as ' Sheldon, Gunning, and Morley, that vindictive and reckless trio.' And again, ' These were the three Chief engineers, the Controlling spirits in framing the Prayer Book of the Church of England, as it has remained unaltered for two hundred years.'

Ans. The Commissioners appointed were twenty-four in number, twelve for each party ; each side having in addition, nine coadjutors. They were commissioned to advise upon, and review, the Book of Common Prayer ; and to compare it with the most ancient liturgies used in the church, in the primitive and purest times. They were allowed four calendar months to bring the same to an issue. To consider well the objections and exceptions. To avoid, as much as may be, all unnecessary alterations. These were the " principles " for guidance.

The church party had opposed the commission being granted at all : they were perfectly satisfied with the book as it was. But the

King, to please the Presbyterian party, granted them authority, as named above. So the Presbyterian party, who desired a change, were asked to name their objections and exceptions. Upon which, Mr. Baxter produced A LITURGY OF HIS OWN COMPOSITION, and desired that it might be adopted ; but, the old one to be retained as well ; and that the minister might use one or other at his own discretion. This, being no part of their commission, was refused by the other side, who were determined not to exceed their orders. The Presbyterians were again requested to produce their "Exceptions," which, when brought forth, proved to be nothing more than likings or dislikings of their own ; disregarding the terms of their commission, and making their own private judgment the standard of what the Church should be governed by. Of course the Church party COULD NOT exceed their commission, and—retain their principles : had they done so they might have, with some shew of justice, been called "unprincipled ;" but as these "new opinions" did not agree with the most ancient liturgies of pure and primitive times, they were rejected, and the commission failed. "About ten days before the Commission expired, the Nonconformists desired a personal conference with the Bishops, upon the subject of the papers exchanged. The Bishops, with some degree of reluctance, consented. Three of each party were appointed to manage the dispute, the Bishops choosing Drs. Pearson, Gunning and Sparrow, and the Presbyterians selected Bates, Jacomb, and Baxter. When they met, the conference, through want of order, frequent interruptions, and personal reflections, turned to no account."

At the close of the last day it was mutually agreed, that the report of the conference should be delivered to the King in writing ; and that each party should give in this general account, That the Church's welfare, that unity and peace, and his Majesty's satisfaction, were ends upon which they were all agreed ; but as to the means, they could not come to any harmony.

Obj. 11. "Fisher remarks, p. 281 : 'It was a domineering

ecclesiastical party, whose scholastic and Romanizing predilections were notorious, whose writings afford little or no indications of an experimental acquaintance with the saving truths of the Gospel, but who were, nevertheless, permitted, under the auspices of a reckless and unprincipled government, to tamper with the very choicest work of their martyred predecessors, and to leave the impress of their now barren systems upon that precious heritage of truth—precious notwithstanding certain manifest defects—which those holy men had left us.’”

Ans. I will just leave this matter in the hands of their highly esteemed Mr. Baxter, and quote his words as scored by himself. I hope they may see, like Baxter, that declamation will not serve for evidence.

“ You never TRY them, nor HEAR them speak for themselves, nor examine any witnesses publicly against them, nor allow them any church-justice ; but avoid their communion, upon reports or pretence of private knowledge. They judge you PERSONALLY, ONE BY ONE. You condemn WHOLE PARISHES in the LUMP, unheard. They condemn you as for a POSITIVE CRIME. But you condemn them without charging any one crime upon them, because they have not given you a satisfying proof of their godliness.”

So therefore, all these insinuations of base motives ; all the hearsay evidence ; all such “ reliable ” statements, as “ Calamy says, ‘ ’tis credibly reported he should say. ’ ” “ Fisher remarks, ‘ ’tis said by Calamy. ’ ” And, “ Burnet says, that he SEEMED not to have a deep sense of religion,” make little or no impression upon those who are accustomed to judge men and things by evidence and laws.

Let me now point out :—

1. That the Commissioners were not “ unprincipled,” or governed by Sacerdotal or Sacramentarian views ; but were men of principle and integrity, not to be swayed by popular clamour.

2. That it was not possible to gratify the Nonconformists, because they desired changes not warranted by the terms of their commission.

3. That the Savoy Conference was a failure.

4. That there is no ground for these "railing accusations," the Book of Common Prayer being revised by Convocation.

5. That the objector knew this ; for on p. 47, of his pamphlet he says "It is a fact that the Common Prayer Book, with the ALTERATIONS and AMENDMENTS MADE BY THE CONVOCATION, &c."



## CHAPTER XI.

## THE PURITANS.

Objector. "The Puritans, so styled because they adhered to the PURE WORD OF GOD, apart from traditions."

Ans. The term, Puritan, like many others, was GIVEN, not assumed. And although, by false glosses, it may in modern times be made capable of a good meaning, it had no such signification at first. I will shew from the "sagacious" Walsingham, and from Bishop Cooper : names quoted with marks of approbation by the objector ; how the name and party first came into being. Walsingham says " For the other party, which have been offensive to the State, though in another degree, which NAMED THEMSELVES Reformers, and we commonly call Puritans, &c." And Bp. Cooper, in an " Adm. to the people of England," shews how fluctuating were the opinions of those who styled themselves Reformers, and how at length all that opposed the Church came to be called Puritans.

Objector. "The ordinary view of English and American Episcopalians, with respect to the position and character of the Puritans, and also with regard to the Book of Common Prayer, is incorrect, and needs reconstruction."

Ans. The view Episcopalians take is the one presented unto them, they regard them as separatists, because they see them to be such. But with respect to "views" of past ages, we guide ourselves by the statements of contemporary writers, such as the foregoing and the following. Sir Wm. Dugdale, as quoted by Dr. Coit, says, "They were first imported into England from the continent in the reign of King Edward VI., and created so much disturbance as to excite the ire even of Calvin, who was no enemy of wholesome

authority, and by no means shrank from the use of carnal weapons and material fire. Calvin would have had Somerset, the Protector during Edward's minority, restrain them 'by the revenging sword.'

\* \* \* \* \* The very emblem of it (a round head) was well known in Germany, long before its appearance on English shores." Another writer says, "The hierarchy established by Queen Elizabeth in the churches of her dominions, the vestments worn by the clergy in the celebration of divine worship, the book of Common Prayer, and, above all, the sign of the cross used in the administration of baptism, were very offensive to many of her subjects, who, during the persecution of the former reign, had taken refuge among the Protestants of Germany and Geneva. These men THOUGHT that the Church of England resembled in too many particulars the anti-christian churches of Rome ; they therefore called perpetually for a more thorough reformation, a PURER worship. From this circumstance they were stigmatized with the general name of Puritans." Although these people were many in number, yet they were unanimous in nothing, save in their antipathy to the established Church. Robert Brown, one of the principal men amongst them, together with his associates, held, and preached, seditious and impracticable opinions. They "affirmed that all communion was to be broken off with those religious societies that were founded upon a different plan from his ; and treated more especially the Church of England as a spurious church, whose ministers were unlawfully ordained ; whose discipline was popish and anti-christian ; and whose sacraments and institutions were destitute of all efficacy and virtue." And then, when after having sown most industriously such seeds of dissension and strife : he abandoned his deluded followers, and left them to shift for themselves. But, HE, HIMSELF—returned and took orders in the very Church he had so foully abused. "History STILL repeats itself." Modern would-be Puritans, present such like scenes to our view. So that before we reconstruct our "impressions," we require to be presented with different "views."

## CHAPTER XII.

## KINGS OR MONARCHS.

Obj. I. I will next give a few extracts from these Lectures, to shew how these modern Puritans esteem "kings, and all that are in authority." The objector speaks of the pleasure he "received in exposing the process by which the work of the Reformers under Edw. VI., was deformed and defiled by three ungodly Monarchs and a degenerate Clergy." These "three ungodly Monarchs, are the imperious Elizabeth, the vain and frivolous James, and the Romish and profligate Charles."

Ans. These descendants of the Puritans, boast, that they "adhere to the pure word of God." It would be well if they would also govern their speech and conduct by it. In Job. 34, 18, we find "Is it fit to say to a king, Thou art wicked? And to Princes, Ye are ungodly?" I fear their words savour more of the spirit of pride and arrogance, than of that meekness and humility which the word of God inculcates. I fail to perceive how such expressions as the foregoing can promote the cause of good government, or prepare men's minds for gospel teaching. The Apostle Peter says, "Honour the king." St. Paul says, FIRST OF ALL make prayers and supplications for kings and all that are in authority. But these Puritans "stir up strife all the day long."

Obj. II. The objector insinuates that the Book of Common Prayer, is far from being as pure as it was at first, on account of the unfitness of those "three ungodly Monarchs, &c.," for the work of revising it. He argues thus; the book of Edw. VI., was good: because, the king was a good and pious young man. The same book as revised in the reign of Elizabeth, Jas. I. and Chas. II., was deformed and defaced; because they themselves were "ungodly Monarchs." It scarcely seems possible, that any thinking man



would endorse such trashy "logic" as that ; much less so, that any should be found to commend it, as "information of the most valuable nature." But on p. 33, we have "we put it to the common sense of our fellow Puritans, both in England and Ireland, to say, could our Prayer Book have escaped from the manipulations of such filthy hands without defilement ?"

Ans. Let the character of the King or Queen reigning at the time the Prayer Book was revised, be what it may, good or bad. Let the motives governing the mind or purpose in revising it, be pure or impure. Still neither can the CONTENTS of the book, nor the form of the worship, as they now exist, be affected by any such things as these. The book, is, what it is—in itself. It has a character of its own ; and neither character nor motives of men long dead can in any way influence its contents. Every statement can be, and ought to be, properly tested by Scripture, and Catholic usage of primitive times ; and not by the good or bad motives of any man or men, living or dead.

What doctrine are we required to believe on the authority of any one of the "three ungodly Monarchs, or degenerate Clergy ?" What has the pomp and magnificence of Q. Eliz., the vanity of K. Jas., or the profligacy of Chas. II., to do with any Rite or Ceremony of the Church? Such frivolous objections plainly shew the difficulty of finding any more serious ones.

What would be thought of the man who would say, the Pentateuch was not true, because Moses got angry at the waters of Meribah, and therefore, was not a fit person to write it ? And yet, the Sceptic would have as good ground for his objection, as the objector has for the one made above. The fact is, there is little difference between the two parties in the ground they take ; for one requires a moral perfection, and the other a religious perfection, of their own devising. They each look for things to be good, from the goodness of the person originating them ; and can see no good in any other persons than those that agree with them ; therefore what

does not belong to their party cannot be, by them, allowed to be good.

But, to return. The Queen, or King at each Revision, commissioned competent persons to perform the work entrusted to them; and gave opportunity to all that wished, or could object, to do so. At each Revision, objections were received and answered. The first one, in the time of Queen Elizabeth, the Romanists were the objectors; and were completely silenced. The next, in time of Jas. i., the Puritans made a few objections, which were met and answered, when they expressed themselves as fully satisfied and remained in the Church. The last one failed to satisfy; because the disaffected required a new form both of government and service, which could not be granted.

Obj. III. (A) "This monarch (Queen Elizabeth) has been called a Protestant."

Ans. Yes; and was fully entitled to the name. She made more "protests" against the usurped authority of Rome, and—*Dei gratia*—overcame more opposition from Rome, than any other monarch either before or since her time.

Obj. III. (B) "But we read that 'during her sister's reign she regularly attended confession and mass, and conformed to all the ritual observances of Popery.'"

Ans. Elizabeth, during the reign of Q. Mary, was held a close prisoner, and the slightest cause of offence would have been sufficient pretext for her death. Although it is possible, for it is by no means certain, that she complied with MANY—not all—observances of Popery, before she was proclaimed Queen, still there is no cause for complaint afterwards.

Obj. III. (C) "She was crowned by the Roman Bishop Ogelthrope, according to the forms of the Roman Pontifical, of which High Mass is an essential part."

Ans. The Queen would be crowned according to the laws then in force. The action of a Bishop was necessary in this matter, to constitute her a lawful sovereign. The Bishops in office at that time, were all of the Church of Rome. Bishop Ogelthorpe was the only one among them that would perform the ceremony.

Obj. III. (D) "After her accession to the throne, she continued to pray to the Virgin Mary. She believed in the Real presence; publicly censured a preacher who preached against it in her presence, and praised another who preached in its favor. She retained a crucifix with tapers burning before it in her own private chapel, till as late as 1572."

Ans. All such statements as these require to be examined with very great care before being received. In all things necessary to faith and salvation, the Queen was governed by the Scriptures only. In religious ceremonies by the law of the land. She was not responsible for the laws enacted previously to her accession; but would be responsible for the observance of them. Being a Reformer, as soon as opportunity served, superstitious practices were abolished; and the whole worship purified. Although at her first coming to the throne, she found the images, &c., in her chapel; yet were they not worshipped or adored: but retained until they could be legally removed. They were not retained "till as late as 1572" as the following copied from an authentic source will shew.

In a letter written on the 1st of April, 1560, Bishop Sandys says, "There was yet a question concerning images: the Queen thought that was not contrary to the word of God, and it seemed convenient to have a crucifix, with the blessed Virgin and Saint John, still in her chapel. Some of them could not bear this: We had, says he, according to our injunctions, taken away all the images we found in churches, and burned them. We see superstitious people plainly worship this idol: upon this, we had spoken freely to the Queen; with that she was so displeased as to threaten to deprive him; she was since that time more softened,

and THE IMAGES WERE REMOVED: but that the popish vestments were still used ; yet he hoped that should not last long."

That the Queen was decidedly opposed to the doctrine of transubstantiation, or real bodily presence, as also to the "Invocation of Saints," I need not labour to prove. These different charges brought against the religious character of Queen Elizabeth, are founded on suspicion, for the most part ; but they have nothing whatever to do with the Book of Common Prayer. I suppose that not one person of a hundred, knows, or cares to know, whether Queen Elizabeth had images, or a crucifix with tapers burning before it in her PRIVATE chapel, or not. But every one of the hundred will know, that the Church of England gives no authority for such things in her PUBLIC worship.

Obj. III. (E) "To illustrate her ecclesiastical qualifications, her treatment of Abp. Grindal is in point. Grindal was styled by Lord Bacon 'the greatest and gravest prelate in the land.' He laboured assiduously to increase the number of sound and enlightened preachers. He established meetings of the clergy for their spiritual and intellectual improvement. Elizabeth, who declared that she considered 'two or three preachers enough for one county,' ordered Grindal to suppress these meetings. He replied that he could not in conscience do this. Whereupon this wilful woman suppressed him. She shut him up in his residence, and placed his office in the hands of two of her followers until his death."

Ans. A misrepresentation, from a confusion of subjects. These meetings first began at Northampton in 1571, and had nothing to do with the "two or three preachers for a county;" but, were called "Exercises," or "Prophesyings." They were not only irregular: but also remarkable for squabbling and unnecessary disputes; and failed to fulfil the end designed. A report of them first came to the ears of the Queen from the diocese of Norwich in 1573, when she ordered Abp. Parker to put them down; which was effected after much opposition. Afterwards, complaints came in from other places, of which the Queen informed Grindal, who was

then Abp. of Canterbury, and desired that they might be suppressed. The Archbishop approved them, and thought the evil arising from the abuse might be taken away ; but, on account of conscience he could not suppress them HIMSELF. He recognized the Queen's authority, and in his letter says, he " was a most humble sutor unto her majestie, that I might not be made the chief instrumente in suppressinge the same." He was willing that it should be done, but by some one else, and he would not " condemn any of a contrary judgmente, or being of authoritie sholde suppress them." He contended, that " the ABUSE being reformed, which I alwaies offered myselfe reddie to labour in, the said EXERCISE might yet serve to the great profite of the church : and feared that the utter suppressinge of them wolde bread offence." And so far is he from considering the Queen a " wilful woman," that he says of her " who havinge authoritie and power to have used greater and sharper severitie againste me, and for good policie and example thinkinge it so expediente, hath notwithstanding dealte so mercifully, mildlye, and gentlye with me."

Lord Bacon gives the same idea. " I know prophecying was subject to great abuse, and would be more abused now, because heat of contentions is increased : but I say the only reason of the abuse was, because there was admitted to it a popular auditory, and it was not contained within a private conference of ministers."

According to Camden, the Archbishop had to thank the Earl of Leicester for the loss of the Queen's favour and his long imprisonment.

Obj. III. (F). " I think history shows, that if the Pope had acknowledged that her mother was the lawful wife of Henry, and that she was the legitimate sovereign of England, she would have accepted the Papal Supremacy, and England this day would have been subjected to Rome."

Ans. The best way to dissipate such vain thoughts, would be to READ history and be certain. I will furnish the very passage

required, so as to save further trouble. "Pope Pius the Fourth, reflecting on the capricious and high answer his mad predecessor had made to her address, sent one Parpalia to her, in the second year of her reign, to invite her to join herself to that See, and he would disannul the sentence against her mother's marriage, confirm the English service, and the use of the Sacrament in both kinds. But she sent the agent word to stay at Brussels, and not to come over. The same treatment met Abbot Martinengo, who was sent the year after with the like message. From that time, all treaty with Rome was entirely broken off."

Obj. IV. "The open, scandalous viciousness of Charles II. was most offensive to the religious portion of the nation."

Ans. It would not be necessary to notice this remark, only the objector, like others of this class, has made it to cast odium on the Book of Common Prayer. I shall not undertake to defend the character of Chas. II., but only to shew that neither that nor any of his personal acts and doings, in any way reflect on the truth and order of our Church. But I desire to suggest that it would only be common honesty to state that previous to 1662 he was flattered by that religious portion of the nation, the Puritans, with such titles and addresses as, "We, your majesty's most loyal subjects, cannot but acknowledge it as a very great mercy of God, that immediately after your so wonderful and peaceful restoration unto your throne and government (for which we bless His name), He hath stirred up your royal heart as to a zealous testimony against all prophaneness in the people, &c." And that his "Romish and profligate character" was not developed until some years after the Book of Common Prayer was completed. Charles II. had no part whatever in ORDERING the form of doctrine and worship now in use. The Church of England at the Restoration took her own proper place as a matter of right and justice, and would have continued the use of the Liturgy without change. The dissatisfied parties were the Nonconformists, who asked for changes to be made so as to meet

their scruples. The King tried to serve *THEM*, but the attempt failed; their demands were such as could not be complied with. Upon which the Houses of Convocation made such alterations in the Book as were deemed lawful and necessary. Then the matter was taken up by the Houses of Parliament; because the King had promised, in the "Declaration of Breda," that every thing should be settled by the wisdom of the Legislature. They received and adopted the book as it came from Convocation, after which the King merely gave a formal sanction to what had been done. So little, indeed, had he to do with the contents of the book, that it would not be possible to point out a single sentence and say, this was placed there at his command or desire.

It would be well for these would-be Puritans, when speaking of Charles II., to remember the remark made by Dean Swift:—"To Puritanism also, England, by a sort of *VICE VERSA* rule, has been indebted for Popery. Puritanism drove the children of Charles I. into exile, where one of them at least, King James II., was seduced to Popery; which ended in the loss of his kingdoms, the misery and desolation of this country, and a long and expensive war abroad.

Seeing that our interest as a Church, centres in the purity and truth of the Book of Common Prayer alone; and not in the character of any Monarch reigning at the time of its different Revisions; I shall deem it quite sufficient to have pointed out, that its contents were in no way affected by anything they did or said.



## CHAPTER XIII.

## BOOK OF SPORTS.

Obj. I. (A). "At the same time, Charles began a series of oppressive acts, which were in violation of the fundamental principles of the British Constitution. Together [Chas. I. and Abp. Laud] they endeavored to enforce the infamous 'Book of Sports,' which enjoined for the afternoon of the Lord's Day games of various kinds, dancing and general hilarity."

Ans. In the case I have selected for illustration, the reverse of this statement will be found to be the truth. The "Justices" were acting arbitrarily and violating "the fundamental principles, &c." "At the summer assizes held at Exeter, in the year 1627, the Lord Chief Baron Walter and Baron Denham made an order for suppression of all wakes." The Puritans had impressed the people with the idea that these "Wakes" were a remnant of Popery, which had provoked opposition to them. Four years later a like order was made by Judge Richardson for the County of Somerset. But on Bishop Laud's complaint of these innovations, the King commanded the last order to be reversed; which Judge Richardson refused to do. So enquiry was made how these feast days were observed. The answer returned was "on these feast days (which generally fell on Sundays), the service of God was more solemnly performed, and the church much better frequented both in the forenoon and afternoon, than on any other Sunday in the year: that the people very much desired the continuance of them; that the ministers did in most places the like, for these reasons, viz., for preserving the memorial of the dedication of their several churches, for civilizing the people, for composing differences by the mediation and meeting of friends, for increase of love and

unity for these feasts of charity, and for relief and comfort of the poor."

Judge Richardson was again cited to the council table, and peremptorily commanded to reverse his former order. After which it was thought fit to reinforce the declaration of King James. This was simply to declare what privileges the people had, and to protect them in the proper use of them. The people were not ENJOINED to dance, &c. : but as there was no law to prevent their doing so if they felt disposed, they were not to be debarred from such recreations as were permitted, at the mere dictation or dislike of others.

Obj. I. (B). "Jeffreason remarks, p. 132: 'Charles followed up the affair of the Somersetshire wakes, by republishing, at Laud's suggestion, the fatal 'Book of Sports,' whereby his subjects were invited to show their loyalty to their King and their contempt of the Puritans, by spending their Sunday afternoons in riotous merriment.'"

Ans. For the proper way of spending feast days, see p. 125, that is the mode "enjoined." The objector has given a lengthy quotation which gives his "view" of the matter, but I must again remark, he has a very unfair way, when quoting from documents, of leaving off just where the sentence favors him. I cannot afford sufficient space to give the whole proclamation, but, will supply a portion so as to give a better understanding of the purpose of it.

"Now out of a like pious care for the service of God, and for suppressing of any humours that oppose the truth, and for the ease, comfort, and recreation of our well deserving people, we do ratify and publish this our blessed father's declaration, the rather because of late, in some counties in our kingdom, we find that under pretence of taking away abuses there hath been a general forbidding, not only of ordinary meetings, but of the feasts of the dedication of the churches, commonly called 'Wakes.'"

King James says that the Puritans and Papists misrepresented and mistook his meaning and misled the people; so he found it

necessary to make this declaration of his intention in granting Sunday recreations. And that the preventing of the same cannot but produce two evils which he was desirous to counteract. That it would hinder the conversion of Romanists "whom their priests will take occasion thereby to vex, persuading them that no honest mirth is lawful on those days, which cannot but breed a great discontentment in our people's hearts, especially of such as are peradventure upon the point of turning." And with the common and meaner sort of people—"in place thereof, sets up filthy tiplings and drunkenness, and breeds a number of idle and discontented speeches in their ale houses."

Jeaffreson says, that the conviction planted in the minds of the simple, of their sovereign's hostility to religion, was UNREASONABLE AND UNJUST.

The Book of Common Prayer is not responsible for these "Sports, Wakes, &c. ; they were something like the modern Soirees, Socials, Concerts, &c. ; or the anniversaries of such societies as the St. George's, St. Andrew's, Orange, Mason's and others ;" and were "improved" religiously, as a means of bringing a greater number of people together than would otherwise be brought by the ordinary services of the Church. The "fashions" may have changed, but the craving for entertainments has not passed away : a concert or other entertainment would FILL a "Church" now, on short notice ; but the reading of the Scriptures, or use of Common Prayer, will no more do this now, than in time past.

This objection can in no way be made to apply to the services of the Church.

## CHAPTER XIV.

## THE PRAYER BOOK UNPROTESTANTIZED.

Obj. I. (A) "Elizabeth determined to make the Service Book acceptable to her Roman subjects; and in this effort she succeeded; for they attended the parish churches, with the preaching and sacraments, for the first ten years of her reign."

Ans. It was not that the Book was MADE—but FOUND—acceptable to her Roman subjects, save and except the real Romanists, that they continued for ten years to attend church. This ought to be taken as proof that the book was free from anything calculated to give offence. The Queen had entrusted the revision of it to a select few, some seven or eight of the first Reformers, whose names have been given already on p. 103. She could not trust the work with Convocation, the majority at that time being strongly opposed to reformation, and determined to continue the worship of Rome. But from the known character of the Queen, and those entrusted with the revision, I should say the last thing they would think of would be a compromise with Rome. As also the great dissatisfaction manifested by the Romish Bishops in the House of Lords, and their determinate opposition to the Prayer Book taking the place of their mass-book, might be testimony enough to enforce silence on this subject. The objector has omitted to tell the reason why, after the first ten years, they could no longer join in a worship made—as he says—so acceptable to them. I will supply it for him. Because the prayers were said in English; there was no "sacrifice" in the Lord's Supper; and, worst of all, the Pope's supremacy was protested. So on the 27th of April, 1570—just about ten years after the Liturgy was restored—Pope

Pius V. excommunicated the Queen and interdicted the "Service Book." From that time unto this present, they have continued in a state of separation from the Church, and followed a form of worship of their own devising.

Obj. I. (B). "So acceptable did she make the Prayer Book to the clergy, that of nine thousand four hundred ministers, who had served under Mary, and conformed to Popery, under Elizabeth all remained at their posts and used the Ritual, with the exception of two hundred. Not one in forty refused to conform."

Ans. The objector, in the blindness of his zeal, has failed to perceive that this remark applies to the Second Book of Edw. VI., shewing how little real influence it had upon the nine thousand four hundred. The greater part of them would have subscribed to the Reformed faith in time of Henry VIII. and Edw. VI., and afterwards "conformed to Popery" in the time of Q. Mary. Therefore, seeing they were so changeable, the Queen would not trust them. In virtue of her Supremacy, she forbade their preaching; but permitted them to read the Service, the Scriptures, and the Homilies; also to administer the Sacraments. So valuable is a good "sound form of words," with the laws well administered; for by these means Popery was well nigh driven from England, and those who secretly favored it, made a means of destroying it. Burnet says, "the bishops after this time had the same apprehension of the danger into which religion was brought by the jugglings of the greatest part of the clergy, who retained their affections to the old Superstition, that those in King Edward's time had; so that if Queen Elizabeth had not lived as long as she did, till all that generation was dead, and a new set of men, better educated and principled, were grown up and put in their rooms; and if a prince of another religion had succeeded before that time, they had probably turned about again to the old Superstitions as nimbly as they had done before in Queen Mary's days."

Obj. I. (c) "As the Prayer Book now is less Protestant than then, we are not surprised that Ritualists and Low Papists can

minister in the communion of the Episcopal Churches in England, and in this country. History is simply repeating itself."

Aus. The Prayer Book is not the cause of men's differences. It has a certain definite form, and should be honestly received and used by all persons entrusted with the ministry. But as in times past, so it is now, many persons make use of it to serve their own purposes. Among so numerous a body of men, diversity of thought and difference of opinion will be sure to be found, so long as opinions are free; and no one with a proper sense of what is simply necessary to conformity could expect more than a general agreement in receiving and using the form and doctrines prescribed. Some will always be found to be careless and inattentive; others precise and particular; and many grades between the two extremes also.

To say that "History is simply repeating itself," upon the strength of this quotation, does not well apply; for the Church Clergy have not yet changed the Reformed faith for that of Rome, and then turned back again to the Reformed. But I will supply a passage from history that will be more to the purpose: "In the year 1567, Faithful CUMMINS, a Dominican Friar, was much admired and followed by the people for his seeming piety, for his readiness in making long extempore prayers, and for inveighing against the Pope, Pius the Fifth. His real character being suspected, he was taken up and examined before the Privy Council. Having made his escape, he went to Rome. Being questioned by the Pope, Cummins replied, 'That his Holiness little thought that he had done him a considerable service, notwithstanding he spoke so much against him.' When the Pope asked how, he said, 'He had preached against set forms of prayer, and that he called the English Prayer Book, English Mass, and had persuaded several people to pray spiritually and extempore: and that this had so much taken with the people, that the Church of England was become as odious to that sort of people whom he instructed as a



Mass was to the Church of England ; and that this would be a stumbling-block to that Church while it was a Church.' Upon this the Pope commended him, and gave him a reward of two thousand ducats."

So Faithful Cummins at first, then his namesake, and now his co-adjutors and successors, have done, and are doing what they can to make the Book of Common Prayer of the Church of England, as odious as possible to the general public.

Obj. I. (D). "But how did Elizabeth succeed in making the Prayer Book so acceptable to her Roman Catholic clergy and subjects ? In the first place as Hume states : 'She retained eleven of her sister's councillors ; but in order to balance their authority, she added EIGHT more, who were known to be inclined to the Protestant communion.'"

Ans. These were counsellors of State. They had served in former reigns, and were well versed in matters of government. But the Queen did not employ THEM to reform religious worship : she was possessed of too great prudence and discretion to do so. Being sincerely attached to the reformed faith, and fully persuaded of its truth and purity ; proof enough of which was given by her steady adherence thereto, though tried by much persecution ; she imparted her intentions and designs, only to a few well tried and reliable friends. To the Marquis of Northampton, the Earl of Bedford, Sir John Gray, and Sir Wm. Cecil ; she selected some of the first reformers to review the Liturgy of Edw. VI., which she purposed to and did restore. Her Roman Catholic counsellors were not consulted on religious questions, and had nothing to do with the Prayer Book.

Obj. I. (E). "The petition in the Litany found in Henry's Primer, and in both Books of Edward, 'From the tyranny of the Bishop of Rome, and his detestable enormities, good Lord deliver us,' was stricken out. 'By which compliance,' says Heylin, 'and the expunging the passage before remembered, the Book was made so passable to the Papists that for ten years they generally required to the parish churches without doubt or scruple.'"



Ans. The Litany is not a proper place for a "protest;" neither is it a seemly thing to mention a person by name or title, as was there done; it savours somewhat of, "even as this publican," and is better left out. In Art. 37, may be found, "The Bishop of Rome hath no jurisdiction in this realm of England." And in the Litany, we pray to be delivered from all false doctrine, heresy, and schism; which must include all the errors of Rome, and is better than such fine distinctions in common prayer. For the "ten years, &c.," see p. 159.

Obj. I. (F). "When a copy of the Prayer Book was sent to the Pope, so well satisfied was he with it, that he offered through his Nuncio Parpalia, to ratify it for England, if the Queen would only own the Supremacy of Rome."

Ans. Seeing that the Book contained nothing that any professing Christian could justly except against, and that it was made specially for England: there is nothing to be surprised at, that AT THAT TIME, he might offer to ratify it FOR ENGLAND. A few years later, and he could not have done so. For in 1564, the same Pope issued an order of service and faith for ALL churches in communion with Rome, from which no deviation is permitted. "Hanc veram Catholicam fidem, extra quam nemo salvus esse potest." And ANATHEMA pronounced against all that do not receive and adopt it.

The only thing the Pope desired was the Supremacy: give him that, and all the rest would follow as a matter of course. This the Queen steadily refused. And the end was: the Book was interdicted, and the Queen excommunicated: so that the Pope's approbation of the Book, at that time, goes for very little.

Obj. I. (G). "We know that the Prayer Book thus tampered with, to satisfy the Romanists, was enforced by legal penalties on all Englishmen."

Ans. As already stated on p. 98, the book could not be "tampered" with by those who had right to it. The Book of

Common Prayer, NEVER was altered at the request of, or to please the Romanists ; they rejected it in toto, as heretical, and said it was only fit for the flames.

It was altered to please the Puritans ; but they, like the Romanists, cannot be pleased with less than a total abolition of it. The Puritans say, to "give some public testimony of our endeavours for uniformity in divine worship, which we have promised in our solemn League and Covenant ; we have, after earnest and frequent calling upon the name of God, and after much consultation, not with flesh and blood, but with His holy word, RESOLVED TO LAY ASIDE THE FORMER LITURGY, with the many rites and ceremonies formerly used in the worship of God."

In the reign of Q. Mary, the Romanists gave proof of THEIR approval of the Book of Common Prayer, by decreeing its total abolition. The Puritans did the same during the "great rebellion." Such things give the strongest testimony possible, that it meets not their approbation ; but that it is a distinct protest against the opinions of both parties.

Obj. I. (H) "Concession of the Bishops. With regard to the charge of their opponents, that the Liturgy was the result of a COMPROMISE WITH ROME, they honestly acknowledged what was asserted in my former lecture: 'It was the wisdom of our Reformers to draw up such a Liturgy as neither Romanist nor Protestant could justly except against.'

Ans. False ! There was no compromise with Rome. Neither did "their opponents" charge the Liturgy with being any such compromise. Nor yet did the Bishops "honestly acknowledge" that it was so.

The Presbyterian Commissioners allege, that the FIRST Reformers, to win the papists, VARIED AS LITTLE AS THEY WELL COULD from the Romish forms before in use. They desire the Bishops, in the contemplated Revision, to observe the same rule of

prudence and charity, and yield somewhat to the opinions of the Puritan party. The Bishops DENY that the Liturgy was any compromise with Rome ; and assert, ' that the argument used in demanding an alteration is not reasonable.' I will supply in full, the Exception and the answer ; which will " bear an investigation."

#### EXCEPTION OF PRESBYTERIAN COMMISSIONERS.

" We humbly desire that it may be seriously considered, that as our first reformers out of their great wisdom did at that time so compose the liturgy, as to win upon the papists, and to draw them into their church-communion, by varying as little as they well could from the Romish forms before in use ; so whether in the present constitution, and state of things amongst us, we should not according to the same rule of prudence and charity, have our liturgy so composed, as to gain upon the judgments and affection of all those who in the substantial of the protestant religion are of the same persuasions with ourselves ; inasmuch as a more firm union and consent of all such, as well in worship as in doctrine, would greatly strengthen the protestant interest against all those dangers and temptations which our intestine divisions and animosities do expose us unto, from the common adversary."

#### ANSWER OF THE BISHOPS.

" It was the wisdom of our reformers to draw up such a liturgy as neither Romanist nor protestant could justly except against ; and therefore as the first never charged it with any positive errors, but only the want of something they conceived necessary. So it was never found fault with by those to whom the name of protestants most properly belongs, those that profess the Augustan confession : and for those who unlawfully and sinfully brought it into dislike with some people, to urge the present state of affairs as an argument why the book should be altered, to give them satisfaction, so that they should take advantage by their own unwarrantable acts, is not reasonable."

Obj. 1. (J) "This statement is utterly false with respect to the original Reformers under Edward. It is perfectly true as regards Elizabeth, as has been demonstrated."

Ans. But "this statement" was made by the objector's own chosen friends—the Puritans of 1661. It is too bad to charge YOUR OWN FRIENDS with making statements "utterly false."

In this case, the objector, poor man, has evidently got entangled in his talk; what a pity he did not notice that word—JUSTLY—in time; for this quotation will do his case an evil turn. Had he done so, he might have left out the word altogether; and then, his remark would have been pertinent, and his inference well drawn. ONE MORE garbled quotation might have been attempted, without much damage to such an elastic conscience. That one word, "justly," makes SUCH a difference, it determines ALL OBJECTIONS to be null and void; because—UNJUST. Thus the objector is made to pass the sentence of condemnation upon his own work. He says: "It is PERFECTLY TRUE," as has been demonstrated, that the Liturgy drawn up in the time of Elizabeth, is such an one that neither Romanist nor Protestant can JUSTLY except against. And that the Revisers of 1662 adopted the policy of Elizabeth. But with respect to the original Reformers under Edward, "This statement is utterly false."

Is this objector a specimen of "those able men," fully competent to reconstruct—the Book of Common Prayer? Is THIS the kind of reconstruction required: that it should contain, or omit, things that both Romanist and Protestant can JUSTLY except against?

I trust that I have now made it sufficiently clear—

I. That Queen Elizabeth did not MAKE the Service Book acceptable to her Roman subjects; but that the more moderate amongst them FOUND it to be so; and worshipped in the Church until forbidden to do so by the Pope.

2. That the nine thousand four hundred Clergymen, were, in the greatest part, the same persons that had conformed to the book of Edw. vi. ; and that on account of their inconstancy they were not much trusted afterwards.

3. That the objector's statement: "History is simply repeating itself;" is well illustrated by means of the "Cummin's Schism" of the present time.

4. That the Roman Catholic portion of Queen Elizabeth's council, had no part in ordering the Prayer Book.

5. That the Liturgy is not a proper place for a "protest;" that the Revisers did well in removing the petition referring to the Bishop of Rome: and that these things are better expressed by the changes made.

6. That the Pope's approbation of the Book of Common Prayer, is testimony in its favour.

7. That the Book was not tampered with to please the Romanists; that they are not pleased with it; but denounce it as only fit for the flames.

8. That the objector has stultified himself, by not perceiving the word "justly" in an important sentence; and by admitting its truth, has declared his own, and all other objections made against the Book of Common Prayer, to be unjust.

## CHAPTER XV.

## THE BOOK OF COMMON PRAYER DEFORMED AND DEFACED.

Obj. I. (A). "The Revisers of 1662, adopting the policy of Elizabeth, made so much progress in that direction that no thoroughly intelligent Protestant, I deliberately affirm, can consistently, without mental reservation, use the Book of the Reformers, as it came marred and sadly defaced from the hands of those unfit and unfaithful men."

Ans. The best refutation of this assertion, will be some specimens of the work of "the Revisers of 1662." As amongst other things the prayer "For all sorts and conditions of men," "The General Thanksgiving," &c. ; they also made some new Collects, two of which I will now quote :

For the 3rd Sunday in Advent. "O LORD Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee ; grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen."

For the 6th Sunday after the Epiphany. "O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life : grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure ; that, when he shall appear again with power

and great glory, we may be made like unto Him in his eternal and glorious kingdom ; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. Amen."

It is too much to ask of those who know better, that we should regard such work, and such men, as described by the objector ; "marred and defaced ; unfit and unfaithful." The several additions and alterations made in 1662, bear the impress of sound judgment and fervent piety ; and we do not require any such Jesuitism as "mental reservation" in the use of any portion of the book.

Obj. I. (B). "Some would have us regard the present Prayer Book as a sacred relic of Antiquity, framed by men of God, according to a Scriptural standard, supported by Apostolic authority : whilst in reality we are in the humiliating position of having it imposed upon us, as it has been corrupted for an unholy purpose, by the imperious Elizabeth, by the vain and frivolous James, and finally by the Romish and profligate Charles—a Prayer Book which is a combination of truth and error ; of light and darkness ; of Protestantism and essential Romanism ; Protestant articles, as a standard of faith, and Romish formularies which rule our practice."

Ans. The objector says he has taken this statement, from an address of the Church of Ireland Defence Association ; I must say that I fail to perceive one word of "defence" in it ; but a great many words of offence ; and words that have no truth in them. I have already made it clear, that the ruling Monarchs, had no part in ordering the form of our Prayer Book. I may also claim to have shewn that every particular objection made against our Liturgy is false in fact. And as there is no particular charge in the above objection, merely a general assertion, made by some self sufficient individual : it will be enough to give this quotation ; and ask for a proper consideration of particulars before using the like again.

"If it may be concluded that our liturgy is not good because it is comprehended in the mass-book, or in the breviary, we must, by the same reason infer, that our doctrine is unsound, because it is all



to be found in the councils, and in the writings of the doctors of the Romish Church. But so the LORD'S Prayer, the Apostles Creed, and many sentences of Scripture which are used in that missal, or in that breviary, as also the doctrine of the TRINITY, of the incarnation, passion, &c., which are comprehended in the councils, would all of them be but superstitions and heresies. Again, to say that our liturgy is naught, because it hath been extracted out of the mass-book or breviary, IF THAT WERE TRUE, yet it is just such an argument as if men had hit Luther and Calvin in the teeth with this, that they were superstitious, Popish heretics, because they came the one out of a convent from among friars, and the other out of a cathedral from the midst of prebendaries, who were all infected with Popish heresies and superstitions. And would they not have had great cause to complain, if upon this pretence they had been always suspected, rejected, or condemned? Therefore, as they were reputed sound and orthodox in that respect, after their doctrine had been examined, and nothing was found therein of the leaven of Rome, although they came out of her communion, let our liturgy have but the same right done unto it; LET IT BE examined, and that, if they please, with exactness and the greatest rigour; but in consequence let it also be declared innocent, if no harm be found therein, though that should prove true, that it had been wholly taken out of the mass-book, or breviary, WHICH WILL NEVER BE FOUND TO BE SO. For I dare say that among one hundred of them who so confidently affirm it, there is not one that ever saw the missal or breviary, or but knows so much as what the books are. And if we should put those books into their hands, that they might produce some proofs of THIS RASH AFFIRMATION, which is so frequent in their mouths, they would be infinitely puzzled. They would not find, either in the missal, or in the breviary, that wise economy which our liturgy useth in the reading of the Holy Scriptures, nor those excellent passages which set before our eyes the greatness of our guilt towards God, and of his mercy in pardoning the same unto us; which passages are placed in the very beginning of it.

They would not find there that godly exhortation to repentance, and to the confession of our sins in the presence of God, which followeth immediately the reading of those passages. Nor yet the confession of sins, nor the absolution which followeth the same, for there is NOT ONE LINE OF ALL THIS IN THE MASS-BOOK. The ten commandments are not to be found there, nor that prayer which is made at the end of every commandment which the minister hath pronounced; nor the Commination, nor several prayers of the Litany, or of the other forms. But in it they will meet with the Lord's Prayer, the Creeds, the Songs of Zachary, Simeon, of the Blessed Virgin, and of some others, which are word for word in the Scripture, or are extracted out of it, and are grounded upon the same, and were in use in the Primitive Christian Church before ever the mass was hatched. Therefore, it is manifest that to say that our liturgy is either the mass, or taken out of it, is a mere slander, proceeding from malice, or ignorance, or both."

Obj. I. (c). "Nangle, an Episcopal clergyman, of Dublin, remarks: 'The thorough Sycophancy of Sheldon, Morley, and Gunning is sufficiently manifested in the fact, that they introduced into our Liturgy the prayer for the Parliament, in which the profligate and hypocritical Papist who then sat upon the throne of England, was designated our most religious and gracious King.'"

A. 3. The first thing to be settled here, before "the thorough Sycophancy," &c., will apply, is this: What was the known character of Chas. II. at the time? The PURITAN Commissioners address him, and use much the same language as found in the prayer: "How greatly pleasing it will be to the Lord that your majesty's heart is so tenderly and religiously compassionate, &c."

And THEY WOULD PRAY that God would bring the resolutions of the King "unto so perfect an effect and issue, that all the good people of these kingdoms may have abundant cause to rise up and bless you, and to bless God who hath delighted in you to MAKE YOU his instrument in so happy a work."

And the king's own declaration, "We do in the first place declare our purpose and resolution is and shall be to promote the power of godliness, to encourage the exercises of religion, both public and private, and to take care that the Lord's day be applied to holy exercises, without unnecessary divertisements." These things would have been sufficient AT THE TIME, to warrant the use of such words in the prayer ; for the king was in profession at least, both gracious and religious.

The next thing is, was this the first time the prayer was used for King and Parliament ? Mr. Lothbury, in his "History of the Convocation," p. 235, says, "The Prayer (for the Parliament) HAD BEEN IN USE FOR YEARS, though it had not been incorporated in the Liturgy. It was first used in an occasional form in the year 1625 ; and in this prayer, the words (most religious and gracious King) are found." So that all this show of learning, and appeal to "intelligent Protestants," &c., is so much time and effort wasted. The whole thing turns out to be false ; and these VERY INTELLIGENT leaders, ignorant of common matters of history.

In concluding this chapter, it will be quite sufficient to say :

1. That the Book of Common Prayer was neither "marred, defaced, nor deformed," when revised in 1662.
2. That the objectors have neither read nor understood its history, but have picked up here and there, a few false statements made by declaimers.
3. That such charges are "mere slander, and proceed from ignorance, or malice, or both."

## CHAPTER XVI.

## ORDINATION.

Obj. I. (A). "We come to the most important practical change in the Book, one which introduced a principle hitherto foreign to it ; one which has resulted most disastrously to the Church of England, and to the interests of Christianity. We have seen that Cranmer and the Reformers had not succeeded in freeing the Prayer Book altogether from expressions of a Romish character with respect to Baptism. The same remark may be made with respect to the office for Ordination to the Ministry. They retained that form which had first been introduced in the middle ages : 'Receive the Holy Ghost ; whose sins thou dost forgive, they are forgiven ; and whose sins thou dost retain, they are retained ; and be thou,' &c."

Ans. Our FORM of Ordination may vary somewhat from those used in the first ages of the Church ; but the difference is one of form only. The same doctrines and essentials are there, although expressed in different words. It is not absolutely necessary that the Rites and Ceremonies of the Church should be always one and the same in form : circumstances may arise that would necessitate a change ; but providing that the change made, is done by **LAWFUL AUTHORITY**, and not contrary to God's word, there can be no ground for objection.

In this case the alteration was rendered necessary by circumstances ; done by lawful authority ; and in accordance with God's word. The words of the "form" objected against, are taken from the xx Chap. of St. John, v. 22, 23 ; which all must allow are of a christian character, even if they are used by the Church of Rome. They are used by the Bishops, to serve the very purpose for which

they were given. It will be evident to all persons diligently reading the Scriptures, that the qualification needed for the Ministry, was, that such persons as were to be entrusted with it, should be "men full of the Holy Ghost, and have a good report of those that are without." So BEFORE Ordination, an appeal is made to the people to object to any candidate known to be an unfit person ; but if none object, then the proper prayers are made to God to bestow the necessary gifts ; after which authority is given by means of the words used.

It will be seen to be an ancient custom by the following quotation, which was used at the ordination of a Bishop, in the first centuries. "Grant to him, O Lord Almighty, through thy Christ, the communion of the Holy Spirit, that so he may have the POWER TO REMIT SINS according to thy command ; to distribute clerical offices according to thine ordinance ; TO LOOSE EVERY BOND, according to the power which thou gavest to the Apostles, &c." Another from a form used in the Alexandrian Church, when consecrating a Patriarch or Archbishop. "Give him the power of Thy Holy Spirit, THAT HE MAY LOOSE ALL THE BONDS of those whom the enemy has bound in sin, and grant that he may reconcile separated members to the unity of the Church."

Obj. I. (B) "'This clause,' says an Episcopal writer, 'was not used during the first thousand years of the History of the Church, when the form consisted simply of a prayer for the Holy Ghost.'"

Ans. The two preceding quotations will shew that the form WAS MORE than a prayer for the Holy Ghost. The "Episcopal writer," whose remark is said to depend upon a statement made by Morinus is not named ; but, Burnet quotes that author on this particular, and says, "Take thou authority to offer up sacrifices to God, and to celebrate masses both for the living and the dead," was not in any ancient form of consecration. I will venture to say that the objector never read Morinus ; but has either garbled Burnet's quotation, or copied from some one who had done so previously.

Burnet adds, in another place, "So we consider such as deserve to be admitted to those holy functions, as persons called and sent of God ; and therefore the Church in the name of Christ sends them ; and because he gives a portion of his Spirit to those whom he sends, therefore the Church in his name says, Receive the Holy Ghost. And in this sense, and with this respect, the use of these words may be well justified."

We do not, in this case, contend for the antiquity of the form we use ; but for its being suited to the occasion, and agreeable to Scripture. The many gestures and signs that were introduced and used before the Reformation, were given up by our Church on account of their tendency to superstition ; and because they had no proper reference to the office or work of the Ministry.

Obj. 1. (c) "Morinus publishes SIXTEEN of the most ancient forms of Ordination, in FIFTEEN of which it does not occur. It was first found in a book belonging to the Cathedral of Mayence in the thirteenth century."

Ans. As so much of this objection depends upon what Morinus said, I will briefly state who he was and for what purpose he wrote.

Morin, or Morinus, was born A.D. 1591, and died at Paris in 1659. In his early years, he was a Protestant, but afterwards became a Romanist. He wrote on "The origin of Patriarchs, Primates, etc." Pope Urban viii. was very anxious to subjugate the Oriental Christians to the Dominion of the Romish See. To aid him in this purpose, he called in men who were best acquainted with the opinions of the Greeks and the Eastern Christians. John Morin was one ; and in his works "De Penitentia et De Ordinationibus" aims to evince that there is a wonderful agreement on these subjects between the Christians of the East and the Latins, provided the thorny subtleties of the Scholastics are kept out of sight. But his work failed to convince those for whom it was prepared ; for Cyril Lucaris, Patriarch of Constantinople, a

learned man, and one who had travelled over a great part of Europe, resisted these endeavours; and signified clearly that he was inclined to the religious opinions of the English and the Dutch.

This Patriarch corresponded with Abbot, Archbishop of Canterbury, and sent to England the celebrated Alexandrine Codex of the Bible.

Obj. I. (D). "Bishop Burnet, Bingham, Blunt, Fisher and other writers amply confirm this statement. Fisher writes: 'Cranmer did not expunge, as he certainly ought to have done, the sacerdotal element from our Ritual, but persisted in retaining it, in spite both of Scripture and Ecclesiastical usage of the first TEN centuries, the objectionable words—objectionable, that is, when addressed by one frail mortal to another—whose sins thou dost forgive they are forgiven.'"

Ans. That many writers may quote Morinus, is very true; but not in the way this objector insinuates, against the forms of Ordination used by the Church of England; the last quotation given from Bishop Burnet will suffice to shew this. Morinus wrote for a special object, which was to establish the Supremacy of the Pope of Rome; therefore, his statements require to be well considered before being received; for like unto many of these now replied to, they were manifestly "trimmed" to serve a purpose.

It was not the object of our first Reformers to make unnecessary alterations in the Church Service. Their desire was to free it from Romish error and corruption. So although they cut off some practices used in ordination, which were contrary to sound doctrine: they carefully retained what was primitive and Scriptural. But the objector has not given a fair quotation. He has left out the qualifying part of the sentence, "And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments." The gift of the Holy Ghost is essentially necessary for the faithful discharge of the duties of such an office; for, who, of himself, is "sufficient for these things?"



A quotation from Bishop Jewel's "Apology," which had authority from Convocation, 1571, will effectually silence this ignorant objection of "Sacerdotal element in spite both of Scripture and Ecclesiastical usage of the first TEN centuries." His words are, "We say<sup>th</sup> that Christ hath given to his ministers power to bind, to loose, to open, to shut : and that the office of loosing consisted in this point, that the minister should either offer by the preaching of the Gospel the merits of Christ and full pardon to all such as have holy and contrite hearts, and do unfeignedly repent them, pronouncing unto the same a sure and undoubted forgiveness of their sins, and hope of everlasting salvation : or else that the minister, when any have offended their brother's minds with a great offence, or with a notable and open fault, whereby they have as it were banished and made themselves strangers from the common fellowship and from the body of Christ, then, after perfect amendment of such persons, doth reconcile them, and bring them home again, and restore them to the company and unity of the faithful. We say also that the minister doth execute the authority of binding and shutting, as often as he shutteth up the gate of the kingdom of heaven against the unbelieving and stubborn persons, denouncing unto them God's vengeance and everlasting punishment; or else, when he doth quite shut them out from the church by open excommunication. Out of doubt, whatsoever sentence the minister of God shall give in this sort, God himself doth so well allow of it, that whatsoever here on earth by their means is loosed or bound, God himself will loose and bind, and confirm the same in heaven.

And touching the keys by which they shut or open the kingdom of heaven, we with Chrysostom say, they be the knowledge of the Scriptures : with Tertullian we say they be the interpretation of the law ; and with Eusebius we call them the word of God.

Moreover that Christ's disciples did receive the authority, not that they should hear private confessions of the people, and listen to their whisperings, but to the end they should go, they should

teach, they should publish abroad the Gospel, and be unto the believing a secret savour of life unto life, and unto the unbelieving and unfaithful a savour of death unto death. This take we to be the meaning of the keys ; and after this fashion men's consciences are to be either open or shut. We say that the priest indeed is judge in this case, but yet hath no manner of right to challenge an authority or power ; as saith Ambrose.

So "Sacerdotal element" should have been either magisterial or judicial element. "Spite of Scripture," shews that they who object are not well read therein : for the words are from the xx. Chap. of St. John ; and the work, to preach the Gospel and administer the Sacraments. Neither is agreement with Tertullian, Chrysostom, and Eusebius : to "Spite the Ecclesiastical usage of the first TEN centuries. And by reading 2 Cor. ii. 7, we may see how "one frail mortal" exhorts other "frail mortals" to forgive an excommunicated person, in the person of Jesus Christ.

Obj. II. (A). But Crammer taught, at the same time, that "Bishops and Priests were both the [same] office at the beginning of Christ's religion."

Ans. This was in 1540, some years before the offices for Ordination were compiled ; but it was a mere private opinion that yielded to better knowledge. At that time, 1540, he had not had sufficient time to examine the ground for every opinion he held ; for he then also acknowledged seven Sacraments, Purgatory, Transubstantiation, &c. But when looked into, these things were found to be gross deceits of the Schoolmen and Canonists ; one party to set up the grand mystery of transubstantiation, and the other to secure the Pope a position above all other Bishops of the Church.

Obj. II. (B). "In the nineteenth Article he carefully left out all allusion to any one form of government as essential to the Church, and in the Litany he made the petition for the Clergy read : 'All Bishops, Pastors, and Ministers of the Church.'"

Ans. The Articles were agreed upon, twelve years subsequently to Cranmer's holding and expressing the opinion just stated ; and having passed both Convocation and Parliament, ought not to be called Cranmer's or interpreted by his private opinion. The Formularies themselves, sufficiently declare what the doctrine of the Church is ; yet, Cranmer having subscribed them, we may suppose that THESE were his LATEST opinions.

The XX. Article (Edw. VI.) only defines what we are to understand by "The visible Church," and it could not be expected that there would be any "allusion to any one form of government in it." But in the XXIV., they say, "It is not lawful for any man to take upon him the Office of public Preaching, or ministering the Sacraments, in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this Work by Men, who have public Authority given unto them in the Congregation, to call and send Ministers into the Lord's Vineyard." From the XXXV., which names the Ordination Service, as being published by authority of the King and Parliament, for ordering Ministers in the Church : we may learn who are to be considered "lawfully called," i. e., those who had Episcopal Ordination ; and who had "public authority," viz. : the Bishops to whom the care of the Church was given. "In the Litany he made the petition for the Clergy read : all Bishops, Pastors, and Ministers of the Church." True ; and the Ordination Service, he made it read, Bishops, Priests and Deacons, which, when taken together, shew that they had names of order, AND names of office. Collectively, they were the Clergy. By order ; they were Bishops, Priests, and Deacons, according to their grade. In office ; they were Overseers, Pastors, or Ministers, according to the office each held.

Obj. II. (c).- "Moreover, he fully recognized the orders of Ministers ordained according to the Presbyterian form."

Ans. The Church at that time knew no other than Episcopal Ordination. There were no English or Scotch Presbyterians before the time of Queen Elizabeth. It is very doubtful what orders those persons had who came from abroad ; they were either ministers to "foreign" congregations, or professors in the Universities. But as they did not understand English, were not appointed to "livings." Bucer, one of the best of them, could not understand the Book of Common Prayer, until it was put into Latin for him ; so would not be able to preach or read in the vulgar tongue.

Obj. II. (D). "The Church of England, down to the year 1662, recognized the validity of orders, received from Presbyters, by admitting to her livings, Ministers thus ordained, simply requiring of them a subscription in conformity with the laws of the land."

Ans. To expect to meet with a prohibition of an evil, before it had a recognized existence, is simply absurd. The ordinations by Presbyters, had no public recognition either by Church or State before "the great rebellion." So what authority they ever had in England, was by usurpation, in the time of Cromwell. When order and lawful authority were again restored, by the return of Chas. II. ; it was deemed necessary to condemn and prevent ALL tendencies to rebellion ; both in Church and State ; and to provide means so as to protect the kingdom from such like calamities in future.

The CHURCH of England did not recognize the validity of orders recived from Presbyters at any time. The Formularies, Canons, &c., should be considered as expressing the voice of the CHURCH. In which we have no other provision made for "Ordering" Ministers than the one which directs the Bishops to perform that duty ; such orders, and NONE OTHER, "by the laws of the land," were valid. The Church, at the Reformation, had to contend with Rome, and ROMISH USURPATION ; so the laws of the Church respecting orders, were principally to prevent the intrusion

of any persons who favoured Romish Supremacy, and to continue Episcopacy. But in 1662, the Church had to contend with another usurpation and made additional rules so as to guard against both evils. The laws provided, would at any time have been sufficient to prevent ministers otherwise ordained from officiating in the Church, had they been properly administered. But men with "private opinions," interpreting them in such a way as was pleasing to themselves, might, at times, have admitted some who had not proper orders. When complaint was made that such things had been done, it was at once ordered to be corrected. See how, in 1559 a letter from the Council directing Abp. Parker, "About the recovering the discipline of the Church," he issues "Visitation Articles;" in No. vii. of which, "Item, Whether there be any parsons, that intrude themselves, and presume to exercise any kinde of mynistry in the churche of God, without imposition of handes, and ordinary aucthority." And Abp. Whitgift in 1584, Art. V. "That none be permitted to preach, or interpret the Scriptures, unless he be a priest or deacon at the least, admitted thereunto according to the laws of this realme." The Canons of 1603, are sufficiently well known to speak decisively on this subject, to the exclusion of all private opinion.

The "simple subscription" requires an acknowledgement of the three orders; and if any man would subscribe that, who was not so ordered himself: I would not say much for his conscience. I cannot see how, either a REAL Presbyterian, or a REAL Romanist could subscribe at all. For it requires an acknowledgement that the Queen is Supreme ruler in things Ecclesiastical as well as Civil. A denial of all foreign authority whether Prince or Prelate. An acknowledgement, that the Book of Common Prayer, and ordering of Bishops, Priests and Deacons, is not in anything contrary to God's word, and that he himself would use the same and none other. And that he alloweth the Book of Articles of Religion.

Obj. II. (E) "The modern dogma, which denies the validity of Presbyterian ordinations, had been held as a private opinion by

Laud and his followers ; but few of the laity received it ; it was first practically accepted by the Church in 1662, by the changes in the Ordinal, and by the passage of the infamous Act of Uniformity."

Ans. Presbyterian ordination, is a modern dogma itself ; and therefore the denial of it must be modern also. There were no such orders for the first fifteen hundred years. However much necessity may have required such ordinations ; or expediency tolerated them ; still both Scripture and Canon law are against them.

The Preface to the Ordinal, which was in the book from the first, plainly states that the Christian Church from its very beginning, had only Episcopal ordination, and the desire for its continuance in the Church. Dr. Jablonsky says : "It is very remarkable, that there is no doctrine or tenet of the christian religion in which all christians, in general, have for the space of fifteen hundred years, so unanimously agreed, as in this of Episcopacy. In all ages and times down from the Apostles, and in all places, through Europe, Asia, and Africa, wheresoever there were christians, there were also Bishops, and even where christians differed in other points of doctrine or custom, and made schisms and divisions [by heresies] in the Church, yet did they all remain unanimous in this, in retaining their Bishops."

Obj. II. (F) "In testimony of this statement, I quote the language of the most venerable of the Commissioners of 1652, Bishop Cosin : 'If at any time a Minister so ordained, in these French Churches, came to incorporate himself in ours, and to receive a public charge, or cure of souls, among us in the Church of England, (as I have known some of them to have done of late, and can instance in many others before my time,) our Bishops did not reordain him before they admitted him to his charge, as they must have done if his former ordination in France had been void ; nor did our laws require more of him than to declare his public consent to the religion received amongst us, and to subscribe the articles.'"

Ans. At present I have no means of testing this quotation, or of knowing in what sense it was used.

I have already said, that in cases of great necessity, such a thing may be excused. The Restoration would doubtless be such a case of necessity : for the Bishops had been deprived of their offices for nearly twenty years ; and it would not be possible to find on their return, a sufficient number of Priests or Deacons to fill the vacant livings ; therefore, for a time, they might employ Ministers otherwise ordained.

But this only shews that the discipline was somewhat relaxed, in order to meet an extreme case ; a little time would soon remedy that state of things, and order would be again restored.

Obj. II. (g) "The consentient testimony of Bishops Hall, Burnet, Fleetwood and others, might be given if time permitted."

Ans. I will supply their testimony. Bishop Hall, in speaking of the absolute necessity of Ministers for the being of a Church, and the impossibility of obtaining Episcopal ordination, says : that in SUCH cases it should be allowed until it could be remedied ; and concludes with, "Whatever inevitable necessity may do, we now dispute not, yet for the main substance, EPISCOPACY IS UTTERLY INDISPENSABLE and must so continue to the world's end." The objector has made a GREAT mistake, in naming Bishop Hall as a witness in his favour ; but, a GREATER in naming Bp. Burnet ; for he destroys his argument. In Article xxiii., "The authority of the Ministry," treating of a like necessity, he says "yet are we very sure, that not only those who penned the Articles, but the body of this Church for above half an age after, did, notwithstanding those irregularities, acknowledge the foreign Churches so constituted to be true Churches as to all the essentials of a Church, though they had been at first irregularly formed, and continued still to be in an imperfect state. AND, THEREFORE, the general words in which this part of the Article is framed, seem to have been DESIGNED ON PURPOSE TO EXCLUDE THEM."



These objectors ought to be more careful in selecting their witnesses ; for although the two last named, are sufficient to destroy the whole objection to Episcopacy ; yet the contemplated Revision of Wm. III., which, on p. 49, he says : " failed to become the law of the land, through the intolerance, bigotry and ignorance of the RURAL CLERGY," gives the last needed evidence, to convince any one, that Presbyterian ordinations were never recognized, as valid, by the Church of England at any time. " And be it further enacted by the authority aforesaid, that no minister ordained only by presbyters since the year of our Lord 1660, shall be admitted to any benefice or promotion unless he receive a second imposition of hands from some bishop, to recommend him to the grace of God for the work or exercise of his office, in the place or charge unto which he is called ; and the bishop shall frame his words and testimonial accordingly, to the mutual satisfaction of himself and the ordained, till a form on purpose be by a convocation and a law established."

Obj. II. (11). " One remarkable instance on record shows conclusively what were the views held in the reign of Elizabeth with respect to Presbyterian orders. It is the license given to John Morrison, a Scotch Presbyterian Minister, by Abp. Grindal to exercise all the functions of the ministry without reordination."

Ans. We should have supposed, that by this time, this one single case of Morrison's as an illustration, had been disposed of. This is not the first time it has been alleged, or replied to. But however, we may shew from the document itself, as the objector quotes it, the reverse of what he infers. It states, that John Morrison, M. A., was ordained to Holy Orders, by imposition of hands, in the town of Garvet, County Lothian, Kingdom of Scotland ; FIVE years before he obtained a license to officiate in England ; that would be in 1577. Dr. Bowden says, " That Presbyterian government was not introduced into the Church of Scotland till the year 1580, is capable of such proofs as no human mind can resist." That being three year's after Morrison's ordination,

there is good ground for inference that his was not a Presbyterian ordination. He was ordained to "Holy Orders;" from which we may further infer, that he had received the two orders of Priest and Deacon. His being received into the Church of England, and permitted to administer the Sacraments without further ordination is additional evidence. Then, also, this "precise legal-like document" specially names "the said congregation of that county of Lothian," as "conformable to the orthodox faith and pure religion now received and by public authority established in this realm of England;" and does NOT name the Church of Scotland. Add to this a remark by Bp Sage, "The parliament which met at Dundee, July 12th, 1680, established a presbyterian regimen for the Church of Scotland, to the grief, and with the execrations of thousands in that kingdom." Which gives an idea that Morrison might be one of the "grieved," and had to leave for conscience sake; and taken altogether, is very far from a clear case.

The objector also draws a few inferences, as: "The expression, 'in cases,' in this precise legal-like document proves that the custom of thus licensing Presbyterian ministers prevailed at that time."

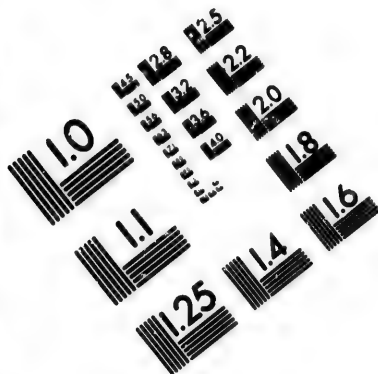
It should be "in like cases," i. e., cases like this, of giving a license to officiate; such a license would be given now, to any clergyman whose orders were approved, and without which he would not have authority to minister.

This, therefore, is not evidence in favour of Presbyterian orders being acknowledged by the Church of England as valid.

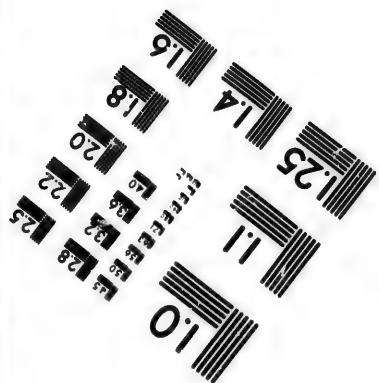
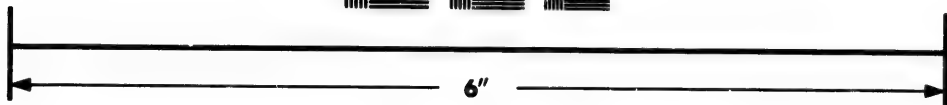
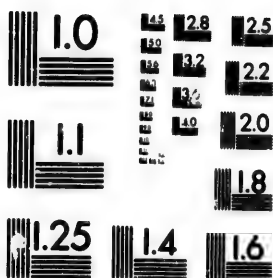
Obj. II. (1). "As the Church of Scotland was then Presbyterian, and no bishops Episcopally ordained held office in that country, the case is settled beyond contradiction."

Ans. The government of the Church of Scotland at that time, was somewhat mixed; so it is rather too much to say with CERTAINTY "the case is settled beyond contradiction." I read, from Adam's work on this subject "the reforming party, ever ready to





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pull down with the one hand what they have just raised with the other, began to call the lawfulness of Episcopacy in question in 1575 and, after a struggle of five years, they condemned it, as unlawful and unscriptural, and soon departed much farther from it than before." And "Presbyterian parity in Scotland, was at last adopted and established by act of parliament, in 1592." From the foregoing, and seeing that there were Bishops of the Church, when connected with Rome, who might have lived through all the changes; it is highly probable that a true Bishop did ordain Morrison; but at the best, it is a very doubtful case.

Obj. II. (j). "This case settles the point, that the dispute concerning Travers and Whittingham of the same reign, was not with regard to the matter of their Presbyterian orders, but on account of irregularities of another sort."

Ans. Nothing is clearer in history, than that Travers was dismissed from the Temple on account of his ordination. Queen Elizabeth, through Lord Burghley enquires why Travers could not have the appointment. To which the Abp. of Canterbury replies, and of which this is part, and sufficient for this case: "Unless he will testify his conformity by subscription, as all others do, which now enter into ecclesiastical livings, and make proof unto me that he is a minister ordered according to the laws of this Church of England, as I verily believe he is not, because he forsook his place in the college upon that account; I can by no means yield my consent to the placing him there, or elsewhere, in any function of this church."

Obj. II. (k). "The reason why the Reformers did not choose the same 'platform of government' with their brethren on the Continent, was not because they regarded it as unscriptural, but in the words of Bishop Cooper, a learned writer of Elizabeth's reign, simply because they did not consider it SUITABLE to the 'the state of our country, people and commonwealth.'" (Fisher, p. 448.)

Ans. The Reformers in England, as well as those on the Continent, had but one opinion about the form of government or

ministry of Christ's Church ; they were agreed that Episcopacy was the primitive form, and in accordance with both the Old and New Testament. And, that where Episcopacy did exist, and could be continued : and would the Bishop's rule according to God's word ; then by all means retain them. That this was Calvin's opinion, will be seen by his own words : " If they would give us such a hierarchy, in which the Bishops have such a pre-eminence, as that they do not refuse to be subject to Christ, and to depend upon Him as their only head, and refer all to Him ; then I will confess, that they are worthy of all curses, if any such shall be found, who will not reverence it, and submit themselves to it, with the utmost obedience."

That it was the prevailing sentiment in England, is shewn by the form adopted, and the Preface to the Ordinal. The brethren on the Continent did not consider Episcopacy suitable to the state of **THEIR** country and commonwealth ; not that they were opposed to it if it could be had in its purity ; but against it in its corrupt and tyrannical state. The two prominent leaders, Luther and Calvin, expressed their willingness to receive and adopt it, had it been possible to do so.

Obj. III. (A.) " In the Revision of 1552, the form for Ordering Priests was in this wise : ' Receive the Holy Ghost ; whose sins thou dost forgive,' &c. In 1662 it was made to read thus : ' Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands, whose sins thou dost forgive,' &c."

Ans. It is true, that the forms for Ordering Bishops and Priests were AMENDED in 1662. Before that time they were exposed to the cavils and censures, alike, of the Puritan, Nonconformist, and Romanist ; and on account of the language used not being sufficiently decisive, were a cause of continual strife. The Presbyterian argued, that as there was not any express mention made of either Bishop or Priest, when orders were given to them ;



that the compilers of the Liturgy intended no difference ; but that they were the same office. The Romanist, that as the form of ordination did not mention the giving of any power to consecrate the Eucharist, we had no true Priests ; and therefore, no sacrifice in the Mass. And that as we were in a state of Schism, by refusing to acknowledge the authority of the Bishop of Rome, our Bishops had no spiritual jurisdiction ; and therefore, could not confer valid orders. This cavil of the Romanist, was thought to be sufficiently met by the protest in the Articles, where such things are spoken of as ERRORS of the Church of Rome.

But the Presbyterians, by means of the "great rebellion," and by an arrogant assumption of offices in the Church, to which they had no legal claim ; rendered it necessary to take such precautions, both ecclesiastical and civil, as would in future prevent any like evil arising from the misrepresentation of a form that could be so easily amended. So the words, "For the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands," were added. Which decided the matter, and shewed clearly, that there is a difference of rank and office, given by ordination to each minister of the Church ; and the form used declares what that rank and office is which each one has received.

This amendment gave a new occasion to the Romanist also, to boast and to cavil ; stating that the alteration made in the Ordinal in 1662, was an admission on our part. that, before that time, our Ordinal was deficient, and all orders conferred previously were invalid. The reply Dr. Prideux made to this at the time, will testify, why the change was made, and shew the error of the Romanist as well. "I being of late much assaulted here with papers from the papists, have thought it my duty to leave none of them unanswered ; and in one concerning the validity of our orders, having many cavils objected against them on the account of the alteration in the words of ordination made in the review of our liturgy anno

1662, among other things I told them in my answer that this alteration was not made with any respect to our controversy with them, but to silence a cavil of the Presbyterians, who from our ordinal pretended to prove against us that there was no difference between the two functions, because the words of ordination said nothing to him [as a bishop] in the old ordinal which he had not afore as a priest."

The objection of the Presbyterians was, "We do not find in Scripture any ordination to the office of a bishop differing from the ordination of an elder." The objection of the Romanists was, "The protestants have no true priests, because they have not the form of ordaining priests which was and is in the Catholic Church." It will be clear that the alteration was made to meet the cavil of the presbyterians.

Obj. III. (B). "We have now introduced, for the first time, the doctrine of the TACTUAL SUCCESSION of the Priesthood."

Ans. We have mysteries and complications enough without adding "Tactical Succession;" but if it is here implied that the giving authority by the imposition of hands, is now used for the first time, it manifests great ignorance on the part of the objector. St. Paul gave authority to Timothy by using that gesture; instructed both Timothy and Titus to observe the custom; and mentions it as one of the "first principles," &c.

Obj. III. (C). "In the Prayer Book of Edward we have 'the form of Consecrating of an Archbishop or Bishop,' in these words: 'Take the Holy Ghost, and remember that thou stir up the Grace of God which is in thee by imposition of hands,' &c. The title was changed to 'the form of Ordaining or Consecrating.' The early Reformers did not regard the Bishop as a distinct Order from the Presbyter by the authority of Scripture; but they held, with Jerome, that Bishops were placed above Presbyters by ecclesiastical custom."

Ans. The preface to the Ordinal of the book of 1552, has "The Form and Manner of making and consecrating Bishops,

Priests, and Deacons." As also, "It is evident unto all men, diligently reading HOLY SCRIPTURE, and ancient authors, that FROM THE APOSTLES TIME there hath been THESE ORDERS of Minister's in Christ's Church ; Bishops, Priests, and Deacons," etc. It is a sorry plight to be in, to have your own selected witnesses testify against you ; but the "early Reformers" distinctly testify to the THREE orders as named, and say that HOLY SCRIPTURE gives the same testimony. Which is quite equal to saying, that Bishops are a distinct order from Presbyters by authority of Scripture. Abp. Bramhall said long ago, that the ASSERTION that our Reformers held Episcopacy and Priesthood to be one and the same thing, is manifestly false to all who read their forms.

But the objector has another witness, Jerome ; with whom he says that the Reformers were agreed ; holding that Bishops were placed above Presbyters by ecclesiastical custom. I have not the least doubt but that they did agree with him. But when the testimong of the witness alleged, is given, it will appear very different from this and other received opinions, "that they were one office." Jerome, in his commentary on the epistle of Titus, has "Before there were factions in religion, and the people began to say, I hold of Paul, I of Apollo, and I of Cephas ; the churches were governed by the common advice of the presbyters. But when every man thought those whom he had baptized to be his own, and not Christ's, it was decreed in the whole world, that one chosen out of the presbyters should be set above the rest, to whom all care of the church should appertain, and the seeds of division rooted out." It may readily be seen, at WHAT TIME, and by WHOSE authority, Bishops were placed above presbyters ; and why the early Reformers say "It is evident to all men, diligently reading holy scripture, and ancient authors, that from the apostles' time, etc." This will be manifest when Jerome's statement is compared with Rom. xvi. 17. 1 Cor. i. 12. and 1 John ii. 18., and also that the schisms and divisions mentioned, took place in the life time of the writers

of the Epistles. But further ; Jerome, in his epistle to Evagrius, on the same subject, Bishops and Presbyters being one AT THE BEGINNING, says "That afterward one was elected and advanced above the rest, this was to remedy schisms, lest every man drawing the church of Christ to himself, should rent it in pieces. So at Alexandria from Mark the Evangelist, to Heraclius and Dionysius, bishops there, the presbyters always chose one of themselves, and placed him in a higher degree, and called him a bishop" The same Jerome, says, that Mark the first Bishop died A. D. 62 ; another proof that this took place during the lifetime of some of the Apostles. Again, he says it was an ecclesiastical custom, or custom of the Church. A common way of speaking as may be seen from 1 Cor. xi. 16 ; which shews also that the Church had CUSTOMS in the Apostles times that were not written. I have much more testimony of the same kind to offer, but I think this will be amply sufficient to convince any unprejudiced person, that Bishops are a distinct order of Ministers from Presbyters, and were so in the earliest age of the Church.

Obj. III. (D) "The form of Ordaining was thus altered, 'Receive the Holy Ghost for the office and word of a Bishop in the Church of God, now committed unto thee by the imposition of our hands, in the name of the Father, the Son, and the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this imposition of hands.'"

Ans. The same reasons given to shew why the change was made in the form of Ordering Priests, will be amply sufficient to meet this objection.

Obj. III. (E) "The doctrine of 'Transmitted Grace' is here plainly asserted."

Ans. I do not remember to have met with any such doctrine. But perhaps the objector will inform us somewhat further on this subject ; and at the same time tell us what is "transmitted" when he, or others "pronounce the benediction, 'The grace of our Lord Jesus Christ, etc.'"

Obj. III (F). "The older form, it is true, had departed from the simplicity of the early Church. But how grievously was it changed for the worse by these daring innovators. Ought we to be surprised at any amount of Episcopal or Priestly pretension on the part of men who have had such unwarrantable, and I fear not to assert blasphemous, words pronounced so solemnly over their heads?"

Ans. Such expressions as these would neither be written nor spoken by any other than an ignorant, bold, vainglorious man. Having already shewn, that although there has been a change of form, yet the simplicity of the Scriptures and custom of the early Church have been steadily maintained; there will now be no further remark needed than to say, that Bp. Cummins himself the originator of, and sole authority for this movement, had these very words said to be blasphemous pronounced over his head.

Obj. IV. (A). "In order to make the Ministry exclusive, these Counsellors of Charles turned their attention to the Preface to the Ordinal, which read thus: 'No man (not being at the present, Bishop, Priest, or Deacon,) shall execute any of them, (i. e., the office of Bishop, &c.,) except he be called, tried and examined, and admitted according to the form hereafter following.' This was made to read thus: 'No man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England, except he be called, tried, examined and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination.'"

Ans. This is simply trying to make a distinction without a difference. The Preface as found in the book of 1552. is just as "exclusive" in its requirements as that of 1662; although necessity required a few verbal alterations to be made subsequently. The book of 1552, after stating that the three orders had been in the Church of Christ from the Apostles' time, says: "to the intent these orders should be continued, and reverently used and esteemed in this Church of England, it is requisite that NO MAN (not being at this present Bishop, Priest, nor Deacon) shall, &c." NO MAN might be considered exclusive enough, without further remark; but a little explanation may not be in vain. All the ministers at the

Reformation, would have had Episcopal ordination ; and by their orders were qualified to serve in the different offices of the Church, according to their grade ; so were all included, providing they would conform to and use the revised Liturgy. And for the succession or continuance, the authorities prepared the Ordinal, requiring strict conformity to it, and permitting no other. No man—otherwise ordained, allowed. This rule and order, as established in 1552, continued without change, except in the reign of Q. Mary, to 1662. But during the “great rebellion” the Book of Common Prayer, together with Episcopacy, was said to be—“abolished. At the Restoration, “thousands” who were not ordained according to the order of the Church of England, had usurped the offices, and expelled the **LAWFUL** ministers. These, in their turn, had to give way to others who had a more just claim and title, and who had been previously, illegally and violently ejected for their loyalty to the Church and Crown. Such a state of things naturally produced much contention, so that it became necessary to define who were **LAWFUL** ministers and who were not ; and the Preface was made somewhat more explicit, but not more exclusive.

Obj. IV. (B). “This change made the Church henceforth absolutely and inexorably exclusive. No longer could the Protestant Ministry of Scotland or of the Continent, as they had done for over a century, hold livings in the Church.”

Ans. This change was called for by the “great rebellion;” but it was nothing more than clearly and precisely defining what was the rule of order in the Church. It is not possible to find one single line on record, in which the Church of England has recognized Presbyterian ordinations as valid at any time.

Obj. IV. (c). “The Church is not, however, **ABSOLUTELY** exclusive. There is one notable exception. Roman orders acknowledged. In the words of Fisher, p. 332 : ‘Our Church—to the shame of her rulers, and to the disgrace of this professedly Protestant nation be it spoken—does not exclude the orders of the Church of Rome. The Romish Priest is at once admitted, without

any special act of re-ordination, to officiate at her most solemn services, and to partake of her honors and emoluments. In this particular (and it is a most important one) the present Church of England is not the Church of Cranmer, and Ridley, of Bradford, and Jewel, Usher, and Hall, but a very different institution.' ”

Ans. The Church of England has no necessity to protest the ordinations of the Church of Rome ; they are, and always have been acknowledged as valid. Fisher, et al, may be very ready at declaiming, when they have Romanism for their subject ; but that they do not understand what they say, is evident by the language used. The Romish Priest, is not admitted as a ROMISH Priest : but as one that is willing to renounce and forsake Romish error and be guided by the Formularies of the Church of England. In this particular, the present Church of England does not differ from the practice of the early Reformers ; for had they refused to acknowledge “Roman orders” they would have EXCLUDED THEMSELVES ! Cranmer, Ridley, Latimer, &c., were Romish Priests, and never had any other ordination than that they received while in connection with the Church of Rome. JOHN KNOX also, himself, was ordained a Romish Priest in 1524. And in virtue of THESE orders, Cranmer sent him to take charge of the church at Berwick. I do not think it is possible to prove, that John Knox ever had a “Protestant” ordination. The same with Luther, Calvin, and most of the German and French Reformers, they also were ordained in accordance with the Romish ritual. These people use strong words, but weak objections ; instead of a thorough investigation of the matter, they string a few sentences together hastily, then enforce the same with insolent abuse. Of course, we cannot be expected to yield, or give up our position, to SUCH LOGIC as this.

Obj. V. (A) “The Puritans held that a Bishop was only ‘primus inter pares :’ that is, the difference between Bishops and Presbyters was a difference of DEGREE, not a difference of ORDER ; or, to use the words of Cranmer, that ‘they were both one office at the beginning of Christ’s religion.’ ”



Ans. The Puritans were in error in this respect, which error was the cause of their schism. Their opinions were contrary to the established order of the Church of England, and when acted upon, tend to subvert it, as in the "great rebellion." The opinion Cranmer held in 1540, as shewn before, was an erroneous one, and given up when he knew better. It is a portion of the "VERY DREGS OF POPERY." In 1552, he says "It is EVIDENT, that in Christ's Church there hath ever been these ORDERS:" he does not say degree, but names THREE DISTINCT ORDERS of Ministers. Seeing that the Puritans held with Rome on this subject, I am not surprised that their opinions have been rejected by the Church of England.

Obj. V. (b) "In the reign of Edward and Elizabeth, the Church of England, by statute as well as in practice, had recognized Presbyterian Ordination."

Ans. This is an assertion without proof; it would have been a very easy thing to have quoted the Statute, or Statutes. I repeat, the Church of England NEVER DID RECOGNIZE Presbyterian Ordination AS VALID. As Burnet says, "the general words in which this part of the Article (xxiii.) is framed, seem to have been designed on purpose to exclude them."

Obj. VI. (c). "At the close of the sixteenth century, 'scores,' if not hundreds, of Clergymen were officiating in the Church of England who had been ordained by Presbyters in Scotland or on the Continent."

Ans. An assertion that might be disposed of by a simple denial, and by a demand for proof; but the objector shews the weakness of his position, by giving in an Appendix, the single case of Morrison; and by an assertion that Travers was dismissed for some other cause than invalid orders. I suppose these were ALL that he could find on record; Morrison's I have shewn to be a VERY DOUBTFUL CASE; and that Travers was dismissed because he was not rightly ordained.

Obj. V. (D) "Now, however, a clause was inserted in the Preface to the Ordinal, asserting the necessity of Episcopal Ordination, and consequently denying the validity of the Orders of all those who had been ordained during the last fifteen or twenty years. This Liturgical change was not suffered to remain a dead letter."

Ans. As said before, the "clause" was for the purpose of explanation and definition; the same PRINCIPLE was there at all times. Connivance may tolerate, and give a seeming recognition to such things, but can never change their nature, or make right, that which in itself is wrong.

Hooker's request, made nearly 300 years ago, has not yet, so far as I know, brought forth a satisfactory answer. I will here repeat it: "We require you to find out but one church upon the face of the whole earth, that hath been ordered by your discipline, or hath not been ordered by ours, that is to say, by episcopal regiment, sithence the time that the blessed Apostles were here conversant."

Obj. V. (E) "The Act of Uniformity deprived of their Ministerial character all who had received Presbyterian Ordination, unless by consenting to Episcopal re-ordination they would agree virtually to confess the nullity of their previous ministrations."

Ans. Had it not been for the "great rebellion" they would never have been deprived; because they would never have had any such position to be deprived of. The success of the rebellion gave them their position, and when it collapsed they lost it. But men are always more ready to cry out against law, and condemn it: than they are to see the evil of their own conduct which has made such law a necessity. This state of things was brought about by the overbearing, and high-designing conduct of the Puritans; and the Act named was absolutely necessary, to put out altogether the smouldering embers of rebellion and schism. Every opportunity to retain their places that could well be given, had been afforded them, BEFORE the Act was passed; but when it became law, then they

were required to conform or suffer deprivation. No good subject would wish to oppose statute law, such conduct and example would be destructive to any state. Episcopal ordination was always known to be necessary, in order to qualify any one to minister in the Church of England; they had it not, neither would they submit to it, by consequence were disqualified and deprived.

Obj. V. (F). "One motive for this change, it is plain, was to drive many of the ablest ministers in England from their livings; for they could not in conscience deny the ministry that the Lord had long acknowledged and blessed."

Ans. MOTIVES are not for man to know or judge; it would be safer to say the effect of this change, &c. But the "livings" were NOT THEIRS BY RIGHT, they had usurped them; they were aware of this, and asked indulgence, until such time as a parliament should decide the matter; and in the mean time K. Chas. II. DID INDULGE them, and made a proclamation "that they shall receive ordination, institution, and induction, and shall be permitted to exercise their function, and to enjoy the profits of their livings, WITHOUT THE SAID SUBSCRIPTION OR OATH OF CANONICAL OBEDIENCE;" which they could not in conscience comply with. There was no other way of satisfying them, than by giving them their own way; AND, their own way of having their own way.

Obj. V. (G). "Said John Howe, pre-eminent among divines, to a Bishop who remarked: 'Pray, sir, what hurt is there in being twice ordained?' 'Hurt, my Lord: it hurts my understanding! the thought is shocking; it is an absurdity, since nothing can have two beginnings. I am sure I am a Minister of Christ, and am ready to debate that matter with you, if your Lordship pleases; but I cannot begin again to be a Minister.'"

Ans. In ordination, as in other things, there is a right and a wrong; it would not have "hurt the understanding" of John Howe, pre-eminent though he might have been among divines, to have known, that although he could not begin again to be a minister: yet he could make a new beginning, and exercise his

ministry in a regular lawful manner. It would not require a very great amount of reflection, to learn and understand, that his orders were not such as the Church of England required or permitted; and that now order was again restored he must either obtain proper orders or retire himself.

His remark, "It is an absurdity, &c.," is an absurdity itself : if correctly stated ; "nothing"—is, simply nothing ; and has not even ONE beginning. If by this he "meant to say," that a thing once begun, cannot BEGIN again to be the same thing ; it is granted. But any created thing may undergo a change, and BEGIN IN A NEW WAY. Had he submitted to be ordained as the law required, he would from that time have BEGUN AGAIN, as a lawful minister, the exercise of that ministry he had before carried on without proper authority. His statement is the very opposite, and a flat contradiction, of John iii. 3. "Except a man be born again, &c." Nicodemus, was pre-eminent also, in his day ; but he was not infallible.

Obj V. (H). "Protest of the Puritans. 'We doubt not but you know how new and strange a thing it is that you require in the point of re-ordination, when a canon amongst those called Apostolic, deposeth those that re-ordain, and that are re-ordained ; and when it is a thing both Papist and Protestant condemn ; when not only the former Bishops of England, that were more moderate, were against it, but even the most fervent adversaries of the Presbyterian way, such as Bishop Bancroft himself ; how strange must it seem to the Reformed Churches, to the whole Christian world, and to future generations, that so many able, faithful ministers should be laid by as broken vessels, because they dare not be re-ordained, and that so many have been just upon so new and so generally disrelished a thing.'

Ans. I am very much surprised, that they should have urged the authority of the Canons Apostolic ; because both Nonconformist and Papist tell us they were not to be relied upon ; but, perhaps, when it suits the purpose of either of them, they may. However, we will try this "Protest" by the Canons appealed unto. In Book iii. Canon xx., "We command that a Bishop be ordained by three

Bishops, or at least by two : but it is not lawful that he be set over you by one ; for the testimony of two or three witnesses is more firm and secure. But a Presbyter, and a Deacon, and the rest of the clergy, are to be ordained by one Bishop. Nor must either a Presbyter or a Deacon ordain from the laity into the clergy. But the Presbyter is only to teach, to offer, to baptize, and to bless the people ; and the Deacon is to minister to the Bishop and to the Presbyters, that is, to do the office of a ministering Deacon, and not to meddle with the other offices."

In Book viii. Canon lxviii, " If any Bishop, or Presbyter, or Deacon, receive a second ordination from any one, let him be deposed, and the man who ordained him, unless he can shew that his former ordination was from heretics ; for those that are either baptized or ordained by such as these, can be neither Christians nor clergymen.

If the Reformed Episcopal, and all other objectors to Episcopacy, will acknowledge this authority themselves : the which they desire the Church of England to recognize ; then the question of the authority of the ministry, which they have raised will soon be settled. By the Canons quoted, the acts of the late Bp. Cummins, and the present co-called Reformed Episcopal Church, are unlawful. Ordination by Presbyters, is expressly forbidden. The three orders of the Ministry are distinctly named. Roman orders are acknowledged ; " If ANY Bishop " &c, The EXCLUSIVE right of Episcopal Ministers to ordain and baptize, fully asserted. These things are so plainly stated, that it would require the acumen of a Jesuit, to shew how they may be " honestly evaded," or used with " mental reservation."

Having now noticed all the objections that have any connection with this Chapter, I will point out :

1. That our Ordination Services have all the essentials necessary to the ordering of ministers for Christ's Church ; and agree with those of the first ages.

2. That the clause objected against, "Receive the Holy Ghost," etc., is Scriptural; and approved by Bishops Jewel, and Burnet.

3. That the charge, "Cranmer taught, Bishops and Priests were the same office" is shewn to be an error abandoned; and that Cranmer distinctly declares there are three orders. As also, that "primus inter pares," is of THE VERY DREGS OF POPERY.

4. That Presbyterian Ordinations were never at any time recognized as valid in the Church of England, but Bp. Burnet says that the xxiii Article was prepared on purpose to exclude them.

5. That Bishop Hall says Episcopacy is utterly indispensable.

6. That all the Reformers, both in England and on the Continent, declare Episcopacy to have been the original form of government in the Church of Christ.

7. That the forms used for Ordaining Bishops and Priests, were amended in 1662, to silence the objections of the Presbyterians.

8. That Jerome testifies to Bishops being a distinct order from Presbyters, in the lifetime of the Apostles.

9. That the Preface in the book of 1552, was quite as exclusive as the one now in the Prayer Book at present in use, admitting none to the Ministry but those ordained by Bishops.

10. That Roman Orders were acknowledged by the first Reformers; and that Cranmer, Ridley, Luther, Calvin, and Knox were ordained according to the Romish Ritual.

11. That the Act of Uniformity was not the cause of Puritan Ministers being deprived of the livings they unjustly held.

12. That the Apostolic Canons quoted by the Puritans for their defence, condemn them and all other objectors to Episcopacy.

## CHAPTER XVII.

## SACERDOTALISM.

Obj. I. (A). "The Revisers found the word 'Minister' used to denote the Clergy in the reign of Edward and Elizabeth. In the Book of 1552, the words are : 'Absolution to be pronounced by the Minister alone,' \* \* \* \* they substituted the word 'Priest' for 'Minister.'"

Ans. True ; but this was only one of many terms used to denote the Clergy ; for in the very first Rubric of the book of 1552, we find "Minister, Archbishop, Bishop, Priest, Deacon ;" any one of which would be a Minister. But the Rubric before the Absolution, in the Communion Service of the Book of 1552, has the word Priest ; which word may be found in many other places also.

The Puritans of 1661, object against this word which shews it was in the book at that time. "That as the word 'minister,' and not priest or curate, is used in the Absolution, and in divers other places ; it may throughout the whole book be so used instead of those two words."

To which the Bishops reply, "It is not reasonable that the word minister should be only used in the liturgy. For since some parts of the liturgy may be performed by a deacon, others by none under the order of a priest, viz., absolution, consecration, it is fit that some such word as priest should be used for those offices, and not ministers, which signifies at large every one that ministers in that holy office, of what order soever he be ; the word curate signifying properly all those who are trusted by the bishops with cure of souls, as anciently it signified, is a very fit word to be used, and can offend no sober person."



Obj. I. (b). "The so-called Priest of the Church of England pronounces the absolution 'standing.' Bp. Andrews said that posture was proper, because he executed this office 'authoritatively.' Here is expressed the clear sacerdotal idea, which has wrought such mischief among us."

Ans. The Priest pronounces the absolution authoritatively, because he has authority given to him, (by those commissioned to send ministers), to preach, to declare, to pronounce, to make known, God's terms of pardon and forgiveness to penitent sinners. He is authorized to say, that "God pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel." As to the position—"standing;" he could not well assume any other. He ought not to—kneel—because he is speaking to the congregation. He ought not to—sit down—for he is a Messenger; and that position would not be becoming, or in character. So he—stands—"to declare and pronounce" the message; then as a Minister of Christ, and in Christ's stead, he beseeches them to be reconciled to God; saying, "Let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure and holy; &c." When this part of his duty is performed, then he changes his position—kneels—and with the people, says the Lord's Prayer.

Query: When a "Nonconformist" PRONOUNCES the benediction, does he do it authoritatively? And, what is HIS position when pronouncing it?

Obj. I. (c). "At the revision of 1604, the term 'Remission of Sins' was introduced after the word 'Absolution' to render the service more emphatically sacerdotal."

Ans. The Revision of 1604, was a special effort made to satisfy the Puritans; and this was one of the changes made FOR THEM. It was left to the Bishops to see if the words "remission of sins" might not be ADDED FOR EXPLANATION'S SAKE. But how is it

that the objector 'did not see the very same words in the Absolution, as well as in the title! And seeing those words were there in 1552, how were they introduced to render the service more emphatically Sacerdotal? The fact is, such men as this objector, have no necessity to READ for information—they KNOW without reading. I am very sorry for the poor people they deceive with such impositions.



## CHAPTER XVIII.

## THE ACT OF UNIFORMITY.

It will be necessary for me to make a few remarks with respect to this Act, &c. ; because the objector and his party, have in addition to their own grievances, assumed that burden the Puritans formerly carried. I shall not do more than state as briefly as I can, the particulars they object to, and say were caused by the passing of this Act.

First. They say that the passing of this Act, was the special cause of their Schism.

Ans. This is not true; the Schism began more than twenty years previously. The faction by which this was accomplished, had entered into a "Solemn League and Covenant" to "extirpate Prelacy;" or in other words the Church of England, and abolish the Liturgy. They met with such success, that they were enabled for a time, to suppress both Monarchy and Episcopacy; so they divided the places amongst themselves, and set up a new form of government and of religion. The King, and the Church, with their consent, would never have been restored; but their schemes failed and came to naught; they found it to be impossible to rule the kingdom by such men and such means. When the King returned, the old forms of government were not immediately restored; it was left to the Parliament to do what was best under the circumstances. The result was, Monarchy was re-established and the Book of Common Prayer again declared to be the form of worship for the Church.

Secondly. The Act of Uniformity is supposed and said to be for the purpose of compelling the use of the Book of Common

Prayer ; requiring an "unfeigned assent and consent," &c., to all that it contains. And that seeing those Puritans could not give their unfeigned assent, &c., they were thereupon unjustly ejected from their livings.

Ans. This is a very plausible story and has some appearance of truth. But there is another side to the story. The Puritans had previously bound themselves in a Solemn League and Covenant to "extirpate prelacy" and to abolish the Book of Common Prayer. They had also taught for doctrine, that it was lawful and right for subjects to bear arms against the King, and those commissioned by him : and had carried it out in practice, thus placing themselves in a false position. Men of tender consciences indeed ! Say, stern, self-willed, determined men. But they deserve credit for consistency and steadfastness of purpose, when they refused to adjure, and swear the very contrary. As Bishop Sheldon said—they would have been knaves, had they conformed. But they had to thank their own rashness of heart and mouth for their unpleasant position and subsequent sufferings. They subscribed the FIRST OATH willingly and "ex animo ;" so consistency and common honesty would prevent them signing the following "Declaration or Acknowledgement," as found in Clause ix. of the Act. "I, A. B., do declare, that it is not lawful upon any pretence whatsoever to take arms against the King ; and that I do abhor that traitorous position of taking arms by his authority against his person, or against those that are commissioned by him ; and that I will conform to the Liturgy of the Church of England, as it is now by law established.—And I do declare that I do hold there lies no obligation upon me, or on any other person, from the oath commonly called THE SOLEMN LEAGUE AND COVENANT, to endeavour any change or alteration of government either in Church or State ; and that the same was in itself an unlawful oath, and imposed upon the subjects of this realm against the known laws and liberties of this kingdom."

However much we may pity men who have placed themselves in such an unfortunate position ; yet we must allow that the peace and safety of the realm required such measures to be taken. Better that the " two thousand " should be deprived, than by connivance to nourish up a dangerous faction. They refused to sign the declaration, and so could not be permitted to hold any office in Church or State. Episcopal ordination could not have been the reason for refusing, because Baxter and others had such orders, and were in that respect qualified ; that Solemn League and Covenant " stood in the way." To shew that the force of this rash oath was perceived, and formed one of the chief hindrances. I will quote from " Bicen Papers," p. 24—" Before the Act of Uniformity came forth, writes Mrs. Alleine, wife of the saintly author of ' Alleine's Alarm,' " my husband was very earnest, day and night, with God, that his way might be made plain to him, and that he might not desist from such advantages of saving souls, with any scruple upon his spirit. He seemed so moderate, that both myself and others thought he would have conformed ; he often saying that he would not leave his work for small and dubious matters ; but when he saw those clauses of assents and consent, AND RENOUNCING THE COVENANT, he was fully satisfied." I verily believe, that if the former " Oath, &c.," had not been taken, the number of that two thousand would have been considerably reduced. Lord Clarendon's opinion is expressed as follows : " It is an unhappy policy, and always unhappily applied, to imagine that classis of men can be recovered and reconciled by partial concessions, or granting less than they demand. And if all were granted they would have more to ask, somewhat as a security for the enjoyment of what is granted, that shall preserve their power, and shake the whole frame of the government, THEIR FACTION IS THEIR RELIGION ; nor are these combinations ever entered into upon real and substantial motives of conscience, how erroneous soever, but consist of many glutinous materials, of will, and humour, and folly, and knavery, and ambition, and malice, which make men cling inseparably together till they have satisfaction in all their pretences,

or till they are absolutely broken and subdued, which may always be more easily done than the other."

Thirdly. It is said that they had not sufficient time allowed, to consider and determine whether they could subscribe to all the things contained in the Book of Common Prayer, to which they were required to give their unfeigned assent and consent.

Ans. But this, I think, could not be pleaded with truthfulness either ; and is an afterthought. The Puritans KNEW, by right the Book of Common Prayer ought to be restored, and govern the worship of the Church. But those "pure minded" men sought to prevent this : not constitutionally or openly ; but secretly ; for they knew the weakness of Chas. II., and tempted him to make an arbitrary use of the power he possessed, and restrain the Clergy from using the Liturgy. "Reynolds. Calamy, Mant, and others, emboldened by the king's gracious demeanour, by the Declaration he had issued of liberty for tender consciences, and by the temptation offered them to make some specific trial of their strength, they ventured to suggest to the king in some private audiences, that the use of the Book of Common Prayer had been long discontinued ; that many of the people had never heard of it, and had become familiar with an opposite method of public worship ; and that he would be acting agreeably with the wishes of the nation, if he were to abstain from using the liturgy in strict form in the royal chapel. \* \* \* \* The king replied with some warmth 'that while he gave them liberty, he would not have his own taken from him ; that he had always used that form of service, which he thought the best in the world, and had never discontinued it in places where it was more disliked than he hoped it was by them ; that when he came into England, he would not severely inquire how it was used in other churches, though he doubted not he should find it used in many ; but he was sure he would have no other used in his own chapel.'"

K. Chas. was very anxious to win over the Presbyterians to conformity ; and while things were in abeyance, he offered terms

for effecting the same, which were of such a nature, that any one at that time might have conformed without compromising his conscience. On the 25th Oct., 1660, NEARLY TWO YEARS before the passing of the Act of Uniformity; also before the Savoy Conference was held; before ever an alteration was made in the Book of Common Prayer, to which the Puritans of 1604 agreed; he offered the following easy terms for conformity. "And because some men, otherwise pious and learned, say they cannot conform unto the subscription required by the canon, nor take the oath of canonical obedience; we are content, and it is our will and pleasure (so they take the oaths of allegiance and supremacy) that they shall receive ordination, institution, and induction, and shall be permitted to exercise their function, and to enjoy the profits of their livings, without the said subscription, or oath of canonical obedience."

It will be now seen that want of time cannot be pleaded as an excuse, for they had two whole years to consider the matter. It was not from any alterations made in the Book of Common Prayer, for they were made subsequently. It was not because they objected to Episcopacy, for they offered to comply with Abp. Usher's plan. It was not because they objected to the use of a Liturgy, for Baxter had offered one such as they would use. The cause of all the trouble and disappointment they met with, was, they were unaccommodating, and determined on victory. Their desire was to RULE—and not to be ruled; they were anxious to force their opinions upon others, and were intolerant of any but their own being received; they did not succeed in their endeavour, because their party was not strong enough.

I do not wish to decide these matters by my own opinions, but will give evidence from history. On the 3rd of Jan. 1644, "The Lords and Commons assembled in Parliament, taking into serious consideration the manifold inconveniences that have arisen by the Book of Common Prayer in this kingdom, and resolving, according



to their Covenant, to reform religion, &c., &c., do judge it necessary that the said Book of Common Prayer shall be abolished, and the Directory for the public worship of God, hereinafter mentioned, be established and observed in all churches within this kingdom." The consequences resulting from these Ordinances, were soon felt by those opposed to them. The conformable clergy were deprived to the number of SEVEN THOUSAND at least. The Bishops removed from their sees; the cathedral lands were sold; the deprived clergy, with their wives and families, reduced to a state of great distress. Those who wished to use the Liturgy, did so at the risk of their lives.

This state of things had an existence for nearly twenty years, and may give some idea of what would be the kind of spirit in which the Puritans and other Nonconformists would enter upon the consideration of that Liturgy, and form of government being about to be restored, that they had taken such pains to destroy and utterly annihilate or extirpate.

Fourthly. Chas. II. had given a pledge that no man shall be disquieted or called in question for differences of opinion in matters of religion which do not disturb the peace of the kingdom.

Ans. The king's promise had a limit; he promised protection until the matter could be settled by Parliament.

But things were carried quite differently to what the king wished, or what the Puritans expected. They were disappointed in their expectations of the attachment of the people to their cause. Neal, the Puritan historian says, "The Lords would have exempted schoolmasters, tutors, and those who had the education of youth; and in the disabling clause, would have included only livings with cure. But the Commons, being supported by the Court, would abate nothing, nor consent to any provision for such as should be ejected. They would indulge no latitude in the surplice, or cross in baptism, for fear of establishing a Schism, and weakening the

authority of the Church, as to her right of imposing indifferent rites and ceremonies. And the Court were WILLING TO SHUT OUT AS many as they could from the Establishment, TO MAKE A GENERAL TOLERATION MORE NECESSARY. When the Lords urged the King's declaration from Breda, the Commons replied, that it would be strange to call a schismatical conscience a tender one ; but, suppose this had been meant, say they, his Majesty can be guilty of no breach of promise, because the Declaration had these two limitations ; a reference to Parliament, and, so far as was consistent with the peace of the kingdom."

There will be some difficulty found in reconciling this account with the statements made by the objector : that the Bishops "engineered" this and other Acts ; or that their intention was to tolerate all opinions in religion ; and then add, they were never known to yield a prerogative.

I think it will plainly appear that the chief difficulty in the way of Conformity, was, THE OATH OF THE SOLEMN LEAGUE AND COVENANT ; and that the Act of Uniformity, was the deliberate act of the House of Commons, in which the Clergy had no voice.



## CHAPTER XIX.

## CONCLUSION.

Very little more now remains to be said. In bringing this work to a conclusion, I am not so presumptuous as to suppose that I have solved every difficulty, removed every objection out of the way, and that we shall not experience further trouble. I am afraid that evil men and seducers will wax worse and worse, deceiving and being deceived. But this much I claim to have done; shewn very clearly that the charges made against the Book of Common Prayer, by this "Reformed Episcopal" Lecturer, are FALSE IN EVERY PARTICULAR. That it does not contain ANY "Romanizing germs," neither was it "intentionally Romanized." Having examined, classified, and minutely defined, the different particulars of each charge made, I need not trouble the reader with any repetition. I have made it clear that—all our doctrines, forms for administration of the Sacraments, and for Ordination—as well as the general order of the Prayer Book—ARE PERFECTLY FREE FROM ALL ERROR, in so far as it has been charged against them. And further, that they are in perfect agreement with Scripture, and the ancient usage of the Christian church. The importance and value of the Book of Common Prayer, centres in its truth—although we might have had a general idea that it was free from error, and might be relied upon; yet I venture to say, that our satisfaction will be found to be increased when we see these charges refuted, and the truth brought to light. I think the failure of so many attempts made to fix the charge of error upon our Services, should act as a caution to all persons ready to cavil at them, and cause them to take heed to what they say; it may readily be perceived that they cannot prevail against the truth by false and foolish charges; sooner or later the truth will out.

I have but few words to say about the charges themselves. Of all the blunders of the ignorant, or the impositions of the crafty and designing that ever I met with, I must say these bear away the palm. I think it is very doubtful if the Lecturer ever read anything more on the subject than a few other lectures of a like kind. But I find it difficult to decide, whether to wonder most at the boldness and conceit of the Lecturer : or the childish folly and simplicity of those who so readily followed him. I think it shews how easy a matter it is for a man to believe that to be false, which he has either an INCLINATION to suppose, or too much reason TO WISH to be true.

It is to be feared there must be some latent juggle in this new movement, something to be destroyed deceptively ; and to be effected by casting a mist before the eyes, or as they think, by some dazzling brilliant effort.

O, the marvellous enlightenment of this nineteenth century ! The light is so intensely brilliant, that it positively BLINDS the eyes ; so that this excess of light is as much to be feared as the gross darkness of the middle ages. And the Prince of darkness, by transforming himself into an angel of light, will as effectually deceive by this means, as he did formerly by gross superstition and ignorance. Therefore let all those who have the conceit to say—WE SEE—beware !

In self-defence we are bound to ascertain our true position as clearly and as accurately as we can. I have endeavoured, so far as my ability would serve me, to clear our Prayer Book from all such false and erroneous opinions as these people have expressed against it ; and by a patient investigation to fortify our position by a manifestation of its truth. Although it has been strongly “spoken against ;” and others halt between two opinions as if they doubted either its truth or completeness ; for my own part I heartily commend it, WITHOUT CHANGE, when after a long and patient search I have found it all that could be desired.

Let us then hold fast the form of sound words we possess. Let us go forward—onward! Neither turning to the right hand, nor yet to the left. If we wish to be found faithful, and at last crowned with success, we must not even halt, as if of doubtful mind, much less turn out of the way. But, go on—as our fathers did—as Cranmer, Ridley, and Latimer did; regardless alike of the assaults of the Romanist, the cavil of the Dissenter, or the sneer of the Infidel.

Our system of worship and teaching is so judiciously contrived, so well defined, so complete, so true to Scripture; that if it is but received in its purity, rightly and duly used; we cannot lack any thing that is necessary to make us wise unto salvation. The purpose of the Church of England is an honest one; let men examine as closely as they please; let them investigate our Formularies in the strictest manner possible; yet then after all is done, we may defy them to find any thing contrary to God's word written.

The Church of England can never be charged with having kept any thing back from the people that it was profitable for them to know. From the time of the Reformation down to the present time, the Bible and the Prayer Book in our own language have always gone side by side; so that every person is furnished with the necessary means of testing for himself the truth of what he is required to believe.

I will conclude with some of the last words of Chas. I. to his son, afterwards Chas. II., being dying words, and said by one who was greatly tempted to give up the Church Service altogether, they ought to have weight. "I do entreat you, as your father and your king, that you never suffer your heart to receive the least check against, or disaffection from, the true religion established in the Church of England. I tell you I have tried it, and, after much search and many disputes, have concluded it to be the best in the

world, not only in the community, as Christian, but also in the special notion, as Reformed ; keeping the middle way between the pomp of superstitious tyranny, and the meanness of fantastic anarchy.

Not but that (the draught being excellent as to the main, both for doctrine and government, in the Church of England) some lines, as in very good figures, may haply need some sweetening or polishing, which might have been easily done by a safe and gentle hand ; if some men's precipitancy had not violently demanded such rude alterations as would have quite destroyed all the beauty and and proportions of the whole."



# CONTENTS.

INTRODUCTION.	.. .. .	Page	13.
CHAP. I.	.. General Objections,	.. .. .	Page 13.
" II.	.. Baptism,	.. .. .	" 22.
" III.	.. The Catechism,	.. .. .	" 61.
" IV.	.. The Communion,	.. .. .	" 73.
" V.	.. The Articles,	.. .. .	" 98.
" VI.	.. The Apocrypha,	.. .. .	" 114.
" VII.	.. Saints' Days,	.. .. .	" 122.
" VIII.	.. Tradition,	.. .. .	" 130.
" IX.	.. Schism,	.. .. .	" 136.
" X.	.. The Commissioners,	.. .. .	" 142.
" XI.	.. The Puritans,	.. .. .	" 146.
" XII.	.. Kings or Monarchs,	.. .. .	" 148.
" XIII.	.. Book of Sports,	.. .. .	" 156.
" XIV.	.. The Prayer Book Unprotestantized,		" 159.
" XV.	.. The Book of Common Prayer Deformed and Defaced	.. .. .	" 168.
" XVI.	.. Ordination,	.. .. .	" 173.
" XVII.	.. Sacerdotalism,	.. .. .	" 201.
" XVIII.	.. Act of Uniformity	.. .. .	" 204.
" XIX.	.. Conclusion,	.. .. .	" 211.